Rebellion

Painted to the Life

In three Choice

SERMONS

UPON

The Horrid Murther of our

Gratious SOVERAIGN

CHARLS the I.

Of Blessed Memory.

By *Sam. Linch* B. D. and Preacher

of Gods Word at *Blackmore* in

ESSEX.

LONDON

Printed for *Robert Gosse* at the [illegible]

In *Chancery-lane*, 1662.

1506/412

[illegible]

ates Lond in no 13) compounded for [illegible]
fruits 31 May 1630 (P.R.O. Composition [illegible]
17 f. 220. In his Parliamentary [illegible]
at Lambeth vol 18 pp 198-9 & B.M. [illegible]
Dome 459 f. 123 Dr Oakley who supersedes
him there is called 'a godly able preaching
minister, put in by Parliament by sequestration
from Dr Lynch. Ordered to pay £12 p.a. to
Dr Lynch 5 Sept. 1650.

P.T.O.

14.1.1949

CHRIST CHURCH,
OXFORD.

Dear Gerald Dost,

It was a great pleasure to see you yesterday & I hope that you did not have too uncomfortable a journey yesterday morning.

You will find half a column about Simon Lynch in A.G. Matthews Walker Revised (Clarendon Press [illegible] p. 158, & I can add a little to [illegible]

Walker [illegible]

1948) p. 158, & can add a [illegible]
it from mynsters as to Lambeth [illegible]
P.R.O. Times

Runwell (Essex) R

Simon Lincoln M.A. Patron Symon L. [illegible]
kae vice 17 March 1629-30 (B p's [illegible]
ates Lond no 13) compounded for [illegible]
fruits 31 May 1630 (P.R.O. Composition [illegible]
17 f. 220. In his Parliamentary [illegible]
at Lambeth vol 18 pp 198-9 & B.M. [illegible]
Dame 459 f. 123 Dr Oakley who superseded
him there is called 'a godly able preaching
minister, put in by Parliament by sequestrat-
ion from Dr Lynch. Ordered to pay £12 p.a. to
Dr Lynch 5 Sept. 1650.

P.T.O.

[illegible]

J. Museum.

Leonard Jenkins.

Your little volume I note does not seem to have attracted the notice of this of Walker or Batthews.

BRITISH MUSEUM
30 63
MAR

1506/42

Blackmore (Ess).

Symon Lynch: "sequestred from Runwell for his scandalous life & brought into this parish without the consent of his well affected Inhabitants by appointment of Stephen Smith Esq owner of the peat & small tythes. The authority for this is Lambeth Parliamentary Survey Vol. 8 p. 179. But he seems according to Matthews Walker Revised to have been put into Blackmore by his Committee for Plundered Ministers 19 March 1646/7 so that the Parliamentary Survey report probably misrepresents his character.

The inscription on his tomb in 1660 at Runwell given by Mr Matthews is very curious & interesting.

Blackmore (Ess).

Symon Lynch: "sequestred from Runwell for his scandalous life & brought into this parish without the consent of his well affected Inhabitants by appointment of Stephen Smith Esq owner of his peat & small tythes. The authority for this is Lambeth Parliamentary Survey Vol. 8 p. 179. But he seems according to Matthews Walker Revised to have been put into Blackmore by his Committee for Plundered Ministers 19 March 1646/7 [illegible] Parliamentary Survey report

Rebellion

Painted to the Life

In three Choice

SERMONS

UPON

The Horrid Murther of our Gratious SOVERAIGN

CHARLS the I.

Of Blessed Memory.

By *Sam. Linch* B. D. and Preacher of Gods Word at *Blackmore* in *ESSEX*.

LONDON
Printed for *Robert Crofts* at the *Ch*[illegible]
In *Chancery-lane*, 1662.

1506/412

To the Right [illegible]
[illegible] Lord [illegible]
Mercie, and Peace.

My Lord,

When the Illeans visited Tiberius Cæsar some what out of season to condole with him the death of Augustus, he smiling answered, Et ego doleo Hectore vestrum, and I am sorry for the loss of your Hector: who was dead many years before. Even so, perhaps, it may be my portion, (if not by you, for your goodness sake,) yet by some others out of malignity, and evil disposition, to suffer a hard censure, if not a scornfull flout, with the Troians, that I present to you, and the world, an Embrio of my brain, born out of due time, as the Apo-

stle said of himself, 1 Cor. 15. 8. *But give me leave to answer for my self, and that stinking vapour will easily be shaken off from the skirts of my garments. For first, I did appear in season, and offered to the Press some of them within a few dayes after the fall of our good* Josiah: *but was disswaded to the contrary, for some reasons best known to my self. Secondly, it is Gods promise,* Prov. 10. 7. The name of the wicked shall rott; But the righteous shall be had in everlasting remembrance, Psal. 112. 6. *And that our good King may ever live, and live in the living pictures of himself, and in the hearts of his people, and never be forgotten, (like* Mary Magdalen*) for the good deed she had done,* Mar. 14. 9. *I conceive it not unseasonable to speak*

some

something of his life and fall. Vivit post funera virtus. Thirdly, although it may be counted civil policie to be silent, yet my inward prompter tells me, it is uncivil duty, not to anoint the dead with the ointment of my dearest love and honour. Dum spiritus hos regit artus. To love the living, may be Parasitical, as more, propter sua, than se: but to love the dead, when they can do neither good, nor harm, is verus amor, true love indeed: and such is mine, and so I am free from the aspersion of ambitiousness, covetousness, and vain-glory. The first text speaks of an unnatural rebellion, and a civil, or rather uncivil War, raised by a child against his father, and King father. The second of a deadly treachery and conspiracy, to bring down to the ground

a Prince, and a great man, whereof the World was not worthy, Heb. 11. 38. The third of a horrid treason, not only against the father, the King father, but even against his children, that as the Husbandmen spake one to another, Mark 12. 7. the Inheritance might be theirs. So that as Protogenes in his absence, finding at his return a line drawn upon his board in his shop, with much exquisiteness, presently concluded Apelles had been there: Even so, by the monstrous conception, birth, and carriage of all, or either of them, it may be imagined (without an Interpreter) who was the father of them, Jo. 8. 44. and he that set them on work, will, or hath paid them the wages of Balaam, 2. Pet. 2. 15. If you will be pleased to over-look with a Candid eye

the

he following Treatises; you shall find
he condition of the Church of God, to
e as a Lillie among Thorns, Can. 2.
. and her greatest enemies to be of her
wn household, as Christ fore-told, Mat.
0. 36. Gog and Magog, (like Her-
od and Pilate) will combine against
Christ, and his Members, to destroy,
nd extirpate them; but such is Gods
ver-ruling providence, that, Sanguis
Martyrum, semen Ecclesiæ, he pre-
erves her from falling into ashes, and
fter a black Cloud, and wasterie tem-
est, sends forth the brightest, and clear-
est beames of his favour, and never-
dying love, to warm her, refresh her,
nd make her last dates better than the
irst, like Jobs, 42. 12. Here again
ou shall find, with what a Gospel-face,
ebellion and treason are painted, able

to

to deceive the very elect, Mark 13. 22. but being unmasked, how more deformed, more ugly do they look than Pharaohs lean kine, when they had devoured the fat, the full, the fair, the well fleshed of the Land? But lest it be said of me, as once a flouting Critick said unto the Citizens of Mindus, who having great gates to a little Citie, he bade them to shut the gates, lest the Citie run out: even so, lest the head seem bigger than the body, and the Proem larger than the Oration, I shall only desire, that God may be Glorified, your self Contented, and confirmed in those Principles which you have hitherto professed with zeal and courage, I conclude,

Your humble Servant in Gospel Christ, T. L.

A SERMON

PREACHED

The next Sabbath after the fall of our good *Josiah*.

2 Sam. 3. 38.

And the King said unto his Servants, Know ye not that there is a Prince, and a great man this day fallen in Israel?

THE History makes mention of a strong, long, and sharp dispute between the House of *Saul*, and *David*, for precedency of honor, for the Scepter, and Regal Throne: the *Generalissimo* on the one side was *Abner*, and on the other *Joab*, men of might, cou-

rage and renown, like those of old, *Gen.* 6. 4. who maintained their Arguments, not with smooth words, like Sophisters in the Schools, but with rugged Blows, and points of swords: and therefore no wise man could expect, but the conclusion thereof would end, and be drawn up in bloud. For as it is written of those two gallant *Romans*,

Non tulit Cæsar, Pompeiusve *Parem.*

Cæsar and *Pompey* could never tollerate an equal, a Copartner, or Cosharer with them in earthly glory, no more than can Wedlock in the same Bed: Even so, these Worthies of *Israel*, and *Judah*, fomenting their strife, and whetting on their anger (as the Lion is said to beat himself with his tayl, to make him the more fierce on his prey:) sometimes by publick ambition, that they might sit neareſt to the Crown; sometimes by Popular applause, that silly, simple, and weak Reed, or Spiders webb that deceives all that trust in it, *Job* 8. 14. and sometimes for private sinister ends of their own, (although far different,) they contrive and plot each others overthrow; and what the one cannot act by open force, he will effect by secret treason. *Joabs* di-

contem-

30 63 MAR

content for the death of his Brother *Ashahel*, may not, must not, shall not be mitigated, but by *Abners* fall, and *Abners* fall cannot be without *Davids*, without *Israels* tears: for *David* weeps, and *Israel* weeps, and weeps again, as it is *vers.* 34. *that as a man falleth before wicked men, so* Abner *shall fall. And the King said unto his Servants, Know ye not, that there is a Prince, and a great man this day fallen in* Israel?

No man as yet, (no not the Son of God himself as man) be he never so potent and mighty, was privileged from death, or from tasting of Deaths cup, *Psal.* 89. 48. for the decree is past, the doom is irrecoverable, *decretum est omnibus mori*, there is an appointed time for all men to dye, *Heb.* 9. 27. But to fall immaturely (like Fruit before it be ripe) but to be cropped like the Rose in the bud; but to be nipped in the Spring, like the flower of the field; but to be chased up and down, like a Fox fleeing to the Mountains; but to be wearied and worried to death, (*Actæon*-like) by his own Hounds, and greedy Currs, thirsting to fill themselves full with the flesh and blood of their loving Master; but to be cheated and gull'd of his

life, and that after many Protestations, Vows, and lifting up of hands to the Almighty; but to be betrayed with a Kisse, as *Judas* served his Lord; but to be stubbed up root and branch in time of peace, and that under colour of a fair treaty and parley, as *Joab* did *Abner*, *vers.* 26, 27. *Hinc ille lachryme*, *Niobe* herself will weep at this. This cannot but cause the most stony heart to melt, this cannot but cause all *Israel* to hang down their heads like Bull-rushes, and to wring their hands, and to water their couches with tears, *Psal.* 6. 6. and this cannot but move *Israel* to curse, with *David*, the Author and Authors of *Israels* woe, *vers.* 29. that *Abner*, a Prince, a great man, should fall, and thus fall, and in *Israel* too, where was the Law, and the Prophets, where the word was taught and preached; and where a reformation, a goodly reformation, a general reformation is pretended. But although (*horret memini*ſſe) *David* is ashamed, is startled and trembles at so horrid, so cruel, so unnatural a Fact, that he would not have it published in *Gath*, nor proclamed in *Askalon*, lest the Heathen, the uncircumcised, the Philistines, the Papists, the Jesuites tri-

umph

umph and rejoyce in *Israels* wonderfull, inſpeakable, invaluable loſſe, wherein the light of *Israel* is quenched, as it is, 2 *Sam.* 22. 17. Yet he declareth and broacheth this ſad news, and heavy tidings to his Servants, that they might take notice what a rich Jewel was fallen from the Crown: ſaying, *Know ye not, that a Prince, and a great man is this day fallen in* Iſrael?

There is no innocent blood ſpilt and ſhed upon the ground, but hath a tongue to cry unto Heaven for vengeance. So ſaith God to *Cain*, Gen. 4. 10. *The voice of thy brothers blood crieth to me from the Earth*: and therefore that the Land might be found guiltleſſe of ſo foul crime, for,

Clamitat in Cœlum vox ſanguinis, & Sodomorum
Vox oppreſſorum, merces retenta laborum,

and ſo acquitted of the imminent, and eminent judgements following it, from the great Tribunal above, the Law requires the Coroner to ſit and make enquiry, after the death of the meaneſt Peaſant, (for ſaith the Statute in that caſe provided) *the King hath loſt a Subject, and muſt have an account thereof.* How much more then, when an *Abner*,

ner, a Prince, a great man falles, ought whole *Israel* by the same bond of love, to stand u as one man, and require satisfaction for his death? that as it is, ver. 28. *The Kingdom may be guiltlesse before the Lord for ever, concerning the blood of* Abner. *David* fore-sees a black storm comming, and therfore labours to make his peace with God and Men, laying open unto them, the manner, & nature of *Abners* fall, in these words, ver. 33. *Died* Abner *as a fool dieth?* and prayeth unto the Lord to reward the evil doer, according to his wickednesse, ver. 39. and (*digito monstrat hominem*) points out with his finger to the eyes of all the mourners in *Israel*, *Joabs* evil and wickednesse, like *Cains* brand-mark on his forehead, to be the shedding of bloud, innocent bloud, Princes bloud: for saith the King to his servants, *Know ye not, that there is a Prince, and a great man, this day fallen in Israel?*

Scelus aliquis tutum, nullus securum tulit, saith *Seneca*, a man may commit theft, rape, murther, &c. so secretly, that neither the Sun, *oculus mundi*, the worlds great eye, nor mans eye seeth it not: *But all things are naked and open unto his eyes, with whom we have to do*, Heb. 4. 13. but that, *Erynnis conscientia*,

tie, the Worm of conſcience will be alwaies checking, and gnawing, and griping of him for them, with pangs as bitter as Hell. Let *Richard the third* deny this if he could ſpeak but once again, was not his hand ſtill upon his Dagger, being afraid that every one met and found him, would ſlay him? did not the bloud of the harmleſſe infants he cauſed to be ſlain, that they might be a foot-ſtool to mount him into their throne, ſo trouble him, ſo diſquiet him, that either ſleep departed from his eyes, as it did from *Abaſuerus*, *Eſth.* 1. or he was ſo frighted in his ſleep, with dreadfull apparitions of ugly Devils, haling and tearing of him into pieces, that his life was burthenſome unto him? Let *Joab* ſpeak what one comfortable day or night he enjoyed, after the ſlaughter of a good Prince, I had almoſt ſaid the beſt of Princes. In the day time, *trepidat ad arundinis umbram*, he is afraid of his own ſhadow; in the night, the cracking of a few Cheſt-nuts in the fire terrifie him: So that herein is the Prophecie fulfilled, Iſa. 57. 21. *non eſt pax impiis*, *there is no peace unto the wicked*, *ſaith my God*; or otherwiſe perhaps, *Joab* may vaunt it for ſome few years, or daies over his prey, in great Gallantry, outward

ward Pomp, magnificence, and statelinesse but so sure as the Lord lives, his end shall not be peace, *neither shall he go to the grave in a full age, as a rick of Corn commeth in due season into the barn*, Job 5. 26. and to this effect speaks *David*, Psal. 37. 35, 36. *I have seen the wicked strong, and spreading himself like a green Bay-tree: Yet he passed away, and lo he was gone, and I sought him, but could not find him*; and no wonder, for evil shall hunt the cruel man to destruction, *Psal.* 140. 11. and such is the justice of the Almighty, that commonly, that as he made a pit, and digged it, so he should fall into the pit that he made, *Psal.* 7. 15. and,

Neque enim Lex justior ulla est,
Quam necis artifices arte perire sua.

then evil watch, evil catch. As *Tomyris* said unto *Cyrus*, who had formerly slain his son, cutting off his head, and casting it into a Tub of bloud: *sanguinem sitisti, sanguinem bibe*, bloud thou thirstedst, drink thy fill, and *as I have done*, saith Adonibezek, Judg. 1. 7. *so God hath rewarded me*. Even so, as our *Abner*, our great man in the Text, falls by the hand of *Joab*, so *Joab* must look to have

have his fall too, although it be many years after, by *Benaiah*, 1 *Kings* 2. 31, 32, 33, 34. and the curse of *Jehoiakim* King of *Judah*, shall follow him to his grave, Jer. 22. 18. *There shall be none to Lament him, saying, Ah my Brother, or ah Lord, or ah his glory.* And let all true hearted *Israelites* speak as *Cushi* did to *David* of *Absolom*, 2 *Sam.* 18. 32. So let all the Enemies of the Lord, their King perish, and be as *Joab* is.

The Text is a vindication of *Davids* innocencie in, and a lively description of *Abners* death, wherein let us consider these five particulars.

1. His qualitie; and so he was no mean man, sprung from the dunghil, or Ale-tap, no broken Citizen, or bankerout Gentleman, no Mechanick, or Artificer, none of the base condition of *Davids* followers; when he fled from *Saul*, 1 *Sam.* 22. 2. but he was *Ishboshets* staff, the supporter of *Sauls* house, and the glory of that Diadem, and so the Pen-man sets him out two waies,

1. As a Prince.

2. As a great man.

1. As a Prince; unto which the Latine word hath a near relation, *Princeps*, the which signifies a chief head or ruler: secretly insinuating,

nuating, that as of a head he ought to be defended and made much of, because life consists so well in the head as in the heart; then as a Ruler he ought to be obeyed and feared, according to Saint *Paul's* rule, *Rom.* 13. 1. *Let every soul be subject to the higher Powers*: but *Joab* had learned instead of *Obsta principiis*, *Obsta Principibus*, withstand the beginnings of sin, stifling the first conception of murther in his heart, to promote it, and give life unto it by the fall of a Prince; and so hath received to himself condemnation, *ver.* 2.

2ly, The *Hebrews* use many words, signifying a Prince; but I shall make use but of one, and that is *Nagbidh*, carrying this sence, *Dux, Princeps*, a Captain and chief Commander, ordering, disposing, and giving rules to Souldiers, to go out and come in, to draw and to sheath their swords: and such a Prince was *Abner*, and a valiant Prince: but whom *Ajax* cannot conquer, *Ulysses* will undermine by treason; *For know ye not that a Prince, and a great man is fallen*? And so I passe to the second Branch.

2. As a great man. As when *Ephraim* spake, there was trembling, *Hos.* 13. 1.

As

s when the Lion roars, who will not be afraid?
mos 3. 8. even ſo, when this great man
eaks, not onely the inferiour beaſts of the
oreſt, but even the Lion himſelf coucheth,
is clear in the 11 verſe, before the Text;
id if a bare hand upon the wall, did ſo
artle *Belſhazzar* in his cups, when men are
oſt Pot-valiant, and in the Guard of his
inces, and making merry with his wives
nd concubines, that his countenance chan-
ed, the joints of his loins were looſed, and
is knees ſmote one againſt another, *Dan.*
.6. How will *Joab* look? How will *Jo-*
ſtand? How will he ſhift when the
reat God ſhall make inquiſition for this
reat mans blood? *Pſal.* 9. 12. *Davids* heart
ote him for cutting off but the Lap of
aul's garment, 1 *Sam.* 24. 5, 6. How then
ceply may they be touched, that had a hand
cutting off the head of the Lords anoin-
d? for the greater the perſon, the great-
is the ſin in them that conſpire his death.
ings and Princes, and great men in au-
hority, are termed gods by Gods own
outh, *Pſal.* 82. 6 and to act Treaſon a-
ainſt ſuch, is to be treacherous to God
imſelf, for which cauſe God ſpared not
the

the Angels that had sinned, but cast th
down into hell, and delivered them in
chains of darkness to be kept unto damn
tion, 2 Pet. 2. 4. What Christ spake in anoth
kind, holds true in this, *Matth.* 25. 4
In as much as ye have done it unto them, ye ha
done it unto me.

Another particular is, the manner of th
great Princes death, & so he is not threatn
a fall, as God told *Adam*, that if he shou
eat of the tree of knowledge of good a
evil, in that day he should die the deat
Gen. 2. 17. for then he would have look
about him, either to prevent his fall, or t
make a good preparation for his soul
gainst his fall, as the wise Steward did fo
his to fly, *Luke* 16. 4. but in the presen
tense, *cecidit*, is fallen, noting the sudden
nesse of his death, and his unprovidenes
for his grave, *Joab* not onely labouring t
kill his body, but so far as he could his sou
too, like as the *Italian* I read of endevou
red to serve his enemy overcome in duel
wherein we may observe,

1. Prov. 12. 10. *The mercies of the wicked a*
cruel.

2ly. The uncertainty of our death, w
have one way into the world, but man
out.

Fir

Ferro, peste, fame, vinclis, algore, calore,
Mille modis miseros mors rapit una viros.

sometimes by fire, famine, plague, water, ord, like *Abner* and *Joab*. And this con- leration, should move us to look for that every place, which every where looks r us. *Pharaoh* tasted of deaths Cup in the ep Sea. *Herod* upon his throne. *Eglon* ning himself in his Summer Parlour. mon when his heart was merry with ne. *Ahab* in the battel. *Zenecharib* in the use of his God. And who amongst us *boast of to morrow, for we know not what a y may bring forth?* Prov. 27. 1. Let it be r wisedom then,

1. So to live, as if we were alwaies dying, d giving up our accounts to the great dge of Heaven and Earth of our several ewardships.

2ly. With *Joseph* in the time of famine; ith *Solomons* Pismire in the harvest time; nd with the wise Virgins, in the acceptable me, to provide oyl for our Lamps, that e may be found a people ready prepared r our God, when he shall knock at our oor, and call us.

3ly. To

3ly. To pray alwaies as the Church h
taught us, From ſudden death, G
Lord deliver us.

3ly. The next particular is, the time
Abners fall, and that is ſaid to be, *hoc*
this day, *Know ye not, that there is a Prin*
and a great man, this day fallen in Iſra
This was a day of darkneſſe, and of blac
neſſe, a day of clouds, and obſcuritie, *J*
2. 2. a day of heavineſſe and mourning,
ſtormy and watery day: and in a wo
ſuch a ſad day to *David*, and all *Iſrael*, a
as one man they had combined to revi
their *Abner* with their tears, as Chriſt d
Lazarus, *John* 11. or if they could not
that for him, yet they would witneſſe
the world their love to him, and ho
wonderfully they lamented his loſſe. T
love a rich man, and a great man living,
no news, *the living dog being better than*
dead Lion, Eccleſ. 9. 4. and moreover eve
mans affection almoſt extending more
propter ſua, than *propter ſe*, for his privat
profit or preferment, than for any parts
goodneſſe he finds in him, like drone
which haunt the Hive for the honny ſak
but to love him dead, when he can do hi
neither good nor harm, is *rara avis, nigr*

e similima cygno, a rare quality hardly to e found among the sons of men: and yet his was *Davids* case, *Israels* case for *Abner*, nd ought to be our case for our Prince, nd great man, that is this day fallen in our *rael*. And so this leads me to the next articular.

4ly. The place where he fell, and that said to be *Israel*; he fell not amongst the arbarous *Gothes* and *Vandals*, amongst the *urks* and *Cannibals*, amongst the inhuman *witzers*, in the Conquest of the *Thuricences* battel, *Anno Dom.* 1443. or amongst the *Numantines*, who vowed not to break their ast, but with the flesh of a *Roman*, nor rink till they had tasted of the blood of n Enemie; or amongst the heathen and un-ircumcised: but in *Israel*, where God was nown in her Palaces, *Psal.* 48. 3. but in *Is-ael*, where his wonderfull acts were mani-ested; but in *Israel*, a peculiar people cho-en to himself; but in *Israel*, where his Pro-hets taught, and his name was called up-n. *Quis talia fando, temperet à lacrimis?* ho can restrain tears? that where there as such gracious means, there should be uch graceless practices, by a brother-ood, like *Simeon* and *Levi*, brethren in e-

vil,

vil, Gen. 49. 5. If this had been done
Rome, where degrading of Princes, mu
thering of heretical Princes, with the
whole families, is a warrantable and mer
torious tenet, the world would not hav
trembled at it, nor wondered or admire
it: but to be practiced in *Israel*, the wond
of the world, for as it is, Deut. 4.7,8. *Wh
Nation is so great, unto whom the Gods come
near unto them, in all that they call unto t
Lord for? And what Nation is so great, th
hath ordinances and Laws so righteous?* Sure
ly this makes *Israels* condition, equivale
to *Chorazins* and *Bethsaidaes* Mat. 11. 2
*Wo to thee Corazin, wo to thee Bethsaida, f
if the great works which were done in you, ha
been done in Tyrus and Sidon, they had repe
ted long agone in Sackcloth and Ashes.* Where
fore it shall be easier for *Tyrus* and *Sidon*
the day of judgement, than for you; th
for *Israel*. *Joab* and *Abishai* his brothe
were men of War, and so the lesse marve
they neither respected the person, n
place where they shed blood: but the hu
ters of our Prince, and great man to deat
were not only Sword-men, but Gown-me
even wolves in sheeps clothing: and if Go
spared not the old world, nor *Sodom* n

Gomorra

Gomorrah, 2 *Pet.* 2. 5, 6. how shall they escape the judgement of God to come? and, *the judgement of God is according to truth, against them that commit such things*, Rom. 2. 2. Wherefore as *Daniel* counselled King *Nebuchadnezzar*, 4. 27. Break off thy sins by righteousness, and thine iniquities by mercy towards the poor, that there be a healing of thine errour; even so, my counsel to all *Israel* that have had a hand in the Princes death, and great mans fall, is according to that we read of, Amos 4. 12. *Prepare to meet thy God, O Israel.* For repentance may heal, where thy sin hath wounded.

5ly. *Davids* Proclamation throughout all *Israel* and *Judah*, to take notice of his losse, and their losse; his and their losse, as if they had with him lost the brightest star in the Firmament; or had lost their right eyes, right hands, or their right feet, or as the Church complained, *Lam.* 4. 20. *the breath of our Nostrils, the Anointed of the Lord is taken from us, of whom we said, Under his shadow we shall be preserved alive among the Heathen.* How hath the Lord darkened the Daughter of *Zion* in his wrath, and hath cast down from Heaven unto earth the

beauty of *Israel*? draw near, behold, and s
what a Prince, what a great man is this, d
fallen. *Know ye not, that there is a Prin*
and a great man fallen this day in Israel?

1. The causes moving *David* to publi
this Proclamation, were *v.*37. his Innoce
cy, to clear him in the face of all the pe
ple, that he had no hand in spilling th
innocent blood, finding no fault in t
man, of those things whereof others acc
sed him, as *Pilate* said of Christ, althou
with a better mind, *Lu.* 23. 14.

2ly. To make *Joab* the more odious
the people for executing such a rash, a
malicious, and unnatural fact. As *Jero*
am is stigmatized with this brand-ma
lying in his Grave, *Jeroboam* the Son
Nebat, who made *Israel* to sin; and as *Ju*
the Traytor with this, *Judas Iscariot* w
betrayed his Master. So *Joab* hath t
spot and blot upon his Coat of Arms,
be seen & read of all ages: *Joab* that in t
time of peace slew *Abner* in the Gate, *v.*
And for this *David*, and let all *Israel* cu
him in the words, *verse* 29. *Let the bloo*
Abner *fall on the head of* Joab, *and on all*
Fathers House, that the House of Joab *be ne*
without some that have running Issues, or

per, or that leaneth on a staff, or that doth fall on the sword, or that lacketh bread.

3ly. That *Joab* by the sight of the publick mourning, and vent which the King and People gave to their full hearts, might be convinced of his sin, and so brought to repentance. *Know ye not* (and thou *Joab* too) *that there is a Prince, and a great man this day fallen in* Israel?

The Observations from what hath been said, are,

Observ. 1. That great mens death, and Princes fall, ought to be lamented by all. This *David* confirms both by Precept and Example: and it is said, *Præcepta ducunt, Exempla trahunt*, Precepts do sweetly allure, but examples do violently draw men to obedience. So that if the one or the other be of force to work upon our hearts, and eyes, to weep with *Jeremiah* day and night, for our *Abner*; then look upon *David*, Listen to his charge to all the people that were with him, vers. 31, 32. *Rent your clothes, and put on Sackcloth, and mourn before* Abner, *and King* David *himself followed the Beer*: *And the King lift up his voice and wept besides the Sepulchre of* Abner, *and all the people wept*; and vers. 33, 34. *The King lament-*

ed over Abner, *and all the people wept again for him*: As if such a mans death can never be over-lamented. *Know ye not*, saith *David*? as if no man should be ignorant of this his duty to his Prince, to his Country. When *Josiah* was buried, there was so great mone made for him, 2 *Chron.*35.22. that it grew into a Proverb, *Zech.*12. 11. *Like the mourning of* Hadadrimmon *in the valley of* Megiddon. Yea when *Jacob*, but a mean man (although father to a Prince) was buried, they made so great, such an exceeding sore lamentation for him, that when the Canaanites, which dwelt in the land, saw the mourning in *Gored Atad*, *They said among themselves*, *Surely this is a great mourning unto the Egyptians*, Gen.50.10,11. Our *Abner*, our *Josiah*, our Prince, our great man is fallen, and why should not we do likewise? as Christ told the Lawyer, *Luke* 10.37.

1. Because Princes are nursing Fathers to their people, *Thus saith the Lord*, Isa.49.23. *Kings shall be thy nursing Fathers, and Queens thy nursing Mothers.*

Now with what a tender love, with what strong affections? and with what vigilant care do Fathers & mothers bear their sons in their arms, and carrie them on their shoul-

ſhoulders? as is the Prophets phraſe. Chriſts commandement to the Diſciples of the Phariſees, with the *Herodians*, was, *reddere Cæſari, quæ ſunt Cæſaris*, to give to *Ceſar* thoſe things which are *Ceſars*, Mat. 22. 22. and if we muſt do this to *Ceſar* a Paynim Emperour, then much more are we bound to give to Chriſtian Kings their due, and what thoſe things are, Saint *Paul* tells us, *Rom.* 13. 7. 1. Tribute. 2. Obedience. 3. Honour. Firſt Tribute, for their care over us, and great charge in providing for us at home and abroad. Secondly, Obedience, as our Superiours. Thirdly, Honour, as our tender Fathers, *Exod.* 20. 12. ſo that I may invert Gods own words, *Mal.* 1. 6. A ſon honoureth his father, and a ſervant his Maſter? If they be your fathers, where is their Honour? Surely they are baſtards, and not ſons, that will not honour their fathers, and ſuch carefull fathers, who wake whiles we ſleep ſoundly, and watch, like *Epaminondas*, whilſt we ſport our ſelves, and take care for us, when we little dream of their care. The *Chronicles* ſpeak of *Henry* the 4th, who being ſick and in a trance, that his ſon and heir *Henry* the 5th took his Crown from his beds head, and tried how it would fit his

own; but his father recovering himself, and awaking, and missing of it, and understanding the matter, told him, Ah son, didst thou but know how full of cares the Crown is, thou wouldst not be so greedy of it. And it is written of *Eutropiles*, that his custome was to prefer those to honour and riches whom he most hated; thereby to fill their hearts and heads with continuall cares and vexations, there being more gall than hony in them: so that as one spake worthily of a Bishop, *Episcopatus nomen est laboris non honoris*, the name of a Bishop sounds more of labour than honour, unto which alludes that of the Apostle, 1 *Tim.*3.1. *This is a true saying, if any man desire the Office of a Bishop, he desires a worthy work*: Even so the Office of a King or Prince, speaks not so much his sublimity or glory, as his activity for the common good; and if this were well weighed in wisdomes ballance, Can any Child then be so unnatural, as not to lament the losse of such a father? *Certes*, He that has not a tear, nay many tears for his fall, discovers his foul disposition, and that he hath sucked unnatural milk (like *Rhea* and *Romulus*) of whom History makes mention

ion, that they were nouriſhed up by a ſhe-Wolf. *Know ye not, that a Prince, a great man, Pater Patriæ,* a father of our Countrey, a Martyr for his Countrey, is fallen? and do not the *Lamentations* of *Jeremy* better become us, than the *Canticles* of *Solomon?* Do not *Heraclitus* his tears ſuit better (*huic diei*) to this day, than *Democritus* his laughter? Laugh that will (ſ thinke *David*) But I will weep till I can weep no more.

3ly. Becauſe Princes are the Miniſters of God for our wealth, *Rom.* 13. 4. *They are as Shepherds over the flock of Chriſt,* Num. 27. 17. *They are as Bucklers and ſhields unto the people,* Pſal. 47. 9. *Under whoſe ſhadowing boughs our neſts are built,* Ezech. 31. 3, 6. They are as watchmen over a City, as the foundation to an houſe, as the walls to a Vineyard, as Pilots to a ſhip, and as the Chariots and horſemen of *Iſrael.* Now if the Watchman ſleepeth, the foundation decayeth, the walls be broken down, the Pilot dieth, and the Chariots and horſemen be ſnatched and taken away, hath not the City, the houſe, the ſhip, and all *Iſrael* that is in it, great cauſe to ſcreek and ſcream, and roar, and blubber their cheeks with tears, for ſuch a loſſe?

3ly. Because if the Title of father, which is an amiable Title, or Minister, which is a serviceable Title, cannot draw water out of the hard rock in *Horeb*, and your stony hearts, then lo they are called angels, 2 *Sam.* 24.17. and the sons of God, which are Titles of honour indeed, *Psalm* 82. 6. to be the son of God is the noblest Pedigree in the world: to be as the Angels of God is the highest promotion in heaven, and of them it is said, *Heb* 1.14. *Are they not all ministring spirits, sent forth to minister for them sakes which shall be heirs of salvation?* I read of divers properties of Angels, which may allude to good Kings.

1. *Dirigere gradientes*, To guide and direct men in the right way, *Prov.* 23. 20. *Behold I send mine Angel before thee, to keep thee in the way, and to bring thee to the place which I have appointed.*

2ly, *Confortare deficientes*, To comfort the broken hearted, and to relieve those that are in want. *Gen.* 21.17, 19. The Angel of God called unto *Hagar* in distresse, and shewed her a well of water, whereby she and her child were preserved from death, and 1 *Kings* 29. 5, 6. The Angel of God brought bread and water to nourish *Elijah* in his distresse.

3ly, *Pro-*

3ly, *Flagellare prævaricantes*, To ſcourge thoſe that do amiſſe: thus the Angel of the Lord ſmote in the Camp of the *Aſſyrians*, one hundred fourſcore and five thouſand in one night, 2 *Kings* 19. 35. and 2 *Mach.* 3. 26. We find how *Heliodorus* was beaten with ſore ſtripes for robbing the Temple, that at his return he certified his Maſter, that if he had an enemy traytor, he ſhould ſend him to *Hieruſalem*, and from thence he ſhould receive him well ſcourged, if he eſcaped with his life. *Cautiores exemplo vos.* If one Angel of God could do ſuch execution upon malefactors, how ſhould ye be afraid to do any thing to grieve him, when he hath more than twelve legions of Angels to fight his battels againſt offendors? *Matth.* 26. 53.

4ly, *Gratificare orantes*, To offer up the prayers of the Saints, *Rev.* 8. 3.

5ly, *Juvare certantes*, To give aid to the ſervants of the living God againſt their enemies; and ſo when the Aramites compaſſed *Samaria* with a great hoſt, and the Prophets ſervant was at his wits end, not knowing what to do, or whither to turn him, preſently at *Eliſha*'s prayer his eyes were opened, and he looked and beheld the moun-

mountain was full of horses and Chariots, round about *Elisha*, 2 Kings 6. 17. Here ye have heard of the office of Angels for the good of man, especially for them that fear God, and Kings with Princes were ordained to the like purpose, *i.e.* by godly example, good Laws, and faithfull labourers in the Gospel under them, to lighten men to *Canaan* above, for

Regis ad exemplum totus componitur orbis.

2ly, To relieve those that are in want, Thus the Kings of *England* have their Almoners to fling out money to the poor. 3ly, The Apostle tells us, *Rom.* 13. 4. *They bear not the sword for nought; for they are the Ministers of God to take vengeance on them that do evil.* 4ly, Righteous lips are the delight of Kings, *Prov.* 16. 13. and so stand in the gap, like *Moses*, between God and his people, to make their atonement for them. 5ly, To vindicate the cause of the innocent from the oppressour, and wrongdoers. To this effect speaks *Solomon*, Prov. 29. *A King that judgeth the poor in truth, his Throne shall be established for ever*, and Prov. 29. 28. and for this light to be put out and extin-

extinguished, this oyl to be poured on the ground, this sword to rust, this innocency to be smothered in dust and ashes, this judge of the poor, fatherlesse and widow, to be condemned, and this Angel to fall. Let us not any more cry out with the woman of *Tekoah*, 2 Sam. 14.4. *Help O King*, but help O *Israel*; for a Prince, and a great man is fallen this day in thee O *Israel*.

4ly. Because people without a Prince, are like those *Acephali*, a body without a head, and sheep without a shepherd, as Orphans Fatherlesse, as Servants without a Master, as the world without a Sun. If the eye or head be cut off, surely the body will perish. If there be no shepherd, the sheep lie open to spoil by the greedy wolf and Jesuite. If the world loseth his Sun, all things wither to nought; and if the Servant be robbed of his Master that feeds him fully, cloths him richly, and rewards him liberally, can their eyes be dry to think of their losse? *Magis curanda quam frustra*. The Sheep, the Servant, the body will know and feel their misery sooner by the want of their Prince, than they were sensible of their own happinesse in him. Had I wist will not serve turn, to say they were

deceived,

deceived, to say they were not sensible
Joab's juggle, will not avail them in t
day of wrath, no more than their unj
gotten riches since, by *Abners* fall, *Prov.* 1
4. 1. And seeing one Prince, one great m
will not be suffered to reign over them,
they in the Gospel said, *Luke* 19.14. Ho
just will it be with God, as the wise m
speaks, *Prov.* 28. 2. *For the transgression*
the Land, many should be the Princes thereo
whose least finger should be heavier tha
the others loins, as *Rehoboam* told the
rabites; and for gentle rods they should
chastised with scourges, 1 *Kings* 12.14.

5ly. Princes seldom fall alone, but the
Lord-like Train will as well follow the
to the grave, as to the palace. If the tree
stubbed up at the root, the top branch
must fall with it; the Lord avert this s
presage, if it be his blessed will.

Use Is for our Instruction.

1. To lament over, and for our *Abne*
As the *Turks* have a Proverb unto this da
when they would expresse their grief, in t
privation of any comfort, Great such a o
is dead, as if all their hopes were bedde
with him, and all their joyes were nipp
in the bud. And as *Phinehas* his wife hea
in

that the Ark of God was taken, 1 Sam. 4. 21. presently fell into travel, calling his name *Ichabod*, for saith she, *The glory departed from* Israel. Even so, every true Israelite may speak, *Ichabod*, our glory is departed from us. *Abner* is fallen, great *Abner*, and not more great than good; Of whom may be said, as *Pharaoh* of *Joseph*, Gen. 41. 38. *Can we find such a man as this?* and say this *Abner*, this great man is fallen: the Lord be good unto our *Israel*, that all *Israel* fall not presently after him.

Ob. If your *Abner* were so great, so good, why did not God suffer him to grow to a good old age, as he once promised *Abraham?* Gen. 15. 15. Nay, why did God suffer *Joab* to mow him down like grasse, before his eye was satisfied with seeing, his ear with hearing, and his heart with lusting? Eccles. 1. 8. Ah certainly, *latet anguis sub herba*, there is some Pad hidden under this straw, Some Babylonish wedge of gold, Some abominable execrable thing in him, that God brought him down so suddenly, so wonderfully, as it is said of *Jerusalem*, *Lam.* 1. 9.

Ans. 1. It is not for dust and ashes to enter into, *arcana Dei*, Gods secrets, or dive into Gods Cabinet counsel, lest whilst we seek

to

to know those things that are not revea
we find not the comfort of those th
that are reveiled. It was wittily answere
one that was asked what God did befor
made the World: makes this reply,
made Hell. for such curious Inquisitor
thou art; *quæ supra nos, nihil ad nos*, th
things that are above our sphere, bel
not unto us to search into: Peevish curi
tie in man below, is detested by God a
As the Master of the house said to his
bourer, *Mat.* 20. 14. So I speak to th
Friend, take that which is thine own,
go thy way, and let the rest alone.

2ly, Who art thou O man that cont
dest against God, or pleadest with Go
Rom. 9. 20. Wilt thou take Gods glory
way, and give is to another? *Isa.* 42
Wilt thou wrest the sword out of
Lords hand, and maintain justice in th
own? Shew me thy warrant from Hea
for this? Shew me any Law of God,
any Law of man for this.

Ob. 1 Sam. 15. 3, 33. Did not the L
command *Saul* to smite *Agag* King of
Amalekites? and when *Saul* had spa
his life, did not *Samuel* hew him i
pieces?

A

Answ. But our *Abner* was no *Agag*, our *Joab* no *Samuel*, and so I proceed.

3ly, *Isa.* 57. 1. *The righteous perisheth, and no man considereth it in heart, and merciful men* (and things too) *are taken away, and no man understandeth that the righteous is taken away from the evil to come.*

4ly, God might suffer *Abner* to fall for the greater aggravation of *Joab*'s condemnation.

5ly, Suppose our *Abner*, our Prince, our great man, had sin in him, as there is no man that sinneth not, saith *Solomon*, 1 Kings 8. 46. and to the like effect speaks *John*, 1 *Ep.* 1. 8. yet Religion, yet Charity thinketh no evil, 1 *Cor.* 13. 5. that he was not guilty of so foul a crime, that nothing could expiate his sin, but his Fall.

2ly, It teacheth us, that it is a great shame for any of our eyes to be dry in such a general losse, and publik calamity. *Jacob* wept and mourned for his *Joseph*, and would not be comforted, *Gen.* 37. 35. how much more cause have we to mourn for the losse of our father, our nursing father? It is observed, that the love of Parents descends and flows, with a greater stream to their children, than childrens love ascends upwards to their Parents, and this God shews

shews, *Isaiah* 49. 15. *Can a father forget his child, or a woman not have compassion on the son of her womb?* but he saith not, Can a child forget his father? as if that were too frequent, too common, and lay at every mans door: but *spero meliora de vobis*, I hope better things of you, and that ye have learned better things, and your duty better, than to set light by your father, *Deut.* 67. 16. We take much notice of those whose consciences are so seared, and hearts hardened, that have not a tear at their fathers grave; and God and angels will take notice of us for stupidity and blockishnesse, if we will not weep for our *Abner*, our Prince and great man that is fallen.

3ly, If prayers and Supplications ought to be made for all men, but especially for Kings and all that are in authority, 1 *Tim.* 2. 1. then consequently it must follow, that their deaths ought to be lamented more than other mens, and if so, then

Use 2. Is for reproof.

1. If those that rejoice and glory in their shame, *Phil.* 3. 19. whose end without great Repentance will be their damnation. One boasteth that he subscribed to the lions death, another that he tried the lion, an-

other

other that he sentenced the lions dam̃e, another that he slew the lion, another that he shared of the lions skin; but if there be a *wo unto them that speak good of evil, and evil of good, which put darkness for light, and light for darkness, that put bitter for sweet, and sweet for sowre*, Isa. 5. 20. then as *Jacob* said of *Simeon* and *Levi*, *Brethren in iniquity*, Gen. 49. 6. *Let not my soul enter into their secret, and my glory be not joyned with their Assembly; for an horrible curse and wo, like the sin of Cain, lieth at their door.*

2ly, Of those that had the least hand in, or approved of *Abners* fall. Certes many men with *Pilate*, will seem to wash their hands clean from his blood, because they were no principal actors in it, but *qui non vetat peccare, quum potest, jubet*, saith *Senec.* *He that is not with me*, saith Christ, *is against me*, or he that hinders not a foul fact, but approves of it, is as guilty as the principal in it. *Abner* is fallen, by whom and whose means? the scruple is resolved, *verse* 30. of this Chapter: so *Joab* and *Abishai* his brother slew *Abner*, *Abishai* being privy to the murther, and not preventing it, is counted by the Spirit of God, as deep in blood, as the bloody executioner of the

Treason, *Joab* himself; *David* killed not *Uriah*, but the men of *Rabbah*: yet because he plotted and conspired against his life, and was well pleased with his death, *Nathan* tells him point-blank, and in plain terms, 2 *Sam.* 12. 9. *Thou hast killed Uriah the Hittite with the sword, and hast slain him with the sword of the children of* Ammon: *Now therefore the sword shall never depart from thine house.* *Ahab* was not accessary unto *Naboth's* stoning, but his wife *Jezabel*, who made use of his Seal unto the Elders and Nobles that were in his City, that they might deprive him of life and Vineyard: yet he approving of what was done, and rejoycing in his spoil and prey that he had taken, *Elijah* the Tishbite meets him, and upbraids him of cruelty, covetousnesse, and blood, 1 *Kings* 21. 19. *Hast thou killed and also taken possession? therefore in the place where dogs licked the blood of* Naboth, *shall dogs even lick thy blood also.* And in this sence, *Saul* bewailed his sad condition, and acknowledged his unworthinesse and unfitnesse to be a Minister of the Gospel to the Gentiles, because he persecuted the Church of God, and had a hand in *Stevens* death, not as one that murthered him, as a cut-throat, but al-

lowe

lowed and applauded them that acted that villany, as his own words best speak it, *Acts* 22. 20. *Lord, when the blood of thy Martyr Steven was shed, I also stood by and consented to his death, and kept the cloathes of them that slew him.* Now the Marginal Note saith, this is properly spoken, for *Steven* was murthered of a sort of rude rakehels, not by order of Justice, but by open force, and he liking of what was done, and lulling, and spurring them forward unto it, accounts himself a chief instrument in this conspiracy of robbing God of a Saint, the Church of a pillar, and the world of a bright shining light, which would have enlightened them that sit in darkness to the true light, *Iohn* 1. 9. and so to the light of heaven. As the intruders into other mens Rectories plead for themselves, that they thrust them not out, when they are contented to inherit their possessions, and eat up the bread that should feed the right owners and their children, approving of the Sequestration: even so there be, that plead not guilty of *Abners* fall, when in their hearts they cryed *Crucifige*, let him die, and stroked the contrivers of his ruine: but how one or the other can answer their jug-

kle before God, who judgeth righteously, & taketh the affection and will for the deed, I am ignorant, unlesse it be with speechlesnes, like to him that came to the wedding feast without a wedding garment, *Matth.* 22. 12. and so partake of his portion and bitter potion.

3ly. Those that reviled *Abner* living, and detract from him much more being fallen, their greatest religion is ill byassed, which is to speak evil of their Prince. He that is most foul mouthed like *Shimei*, is held fittest to be a States-man, and have a hand in reformation. When *Paul* had called *Ananias* whited wall, and the standers by check'd him for reviling Gods high Priest: he acknowledged his errour, saying, *I knew not that he was the High Priest, for it is written, thou shalt not speak evil of the ruler of thy people*, Acts 23. 5. from whence may be inferred, that to calumniate him is sin.

4ly. This highly reproves those Servants of this Prince, this great man, that helped to pull him down. *Gravior inimicus qui latet sub pectore*, a bosome enemie is of all the worst. When *Cæsar* was stabbed in the Senate house, and seeing *Brutus* acting his part amongst the Conspirators, it cut him to the heart,

heart, using these words, καὶ σὺ τέκνον, what and thou too my son *Brutus*? then fall *Cæsar*: even so, for a Prince to bring up birds to pick out his own eyes, and breed vipers to sting him to death, it cannot but much adde to the bitternesse of his fall, and this made *David* to complain so sadly, Psal. 41. 9. *That his friend, his familiar friend, whom he trusted, which did eat of his bread, lifted up his heel against him*: that is, like a wild horse to kick at him, and trample him under his feet. Of all injuries there are none stick so near to a man, or go so near to his heart, as, *bene facere, & male audire*, to do well, and to be rewarded ill, by a Servant, or any other ingratefull wretches. *The Oxe knoweth his owner*, Isay 1. 3. and for a man not to know his master, and maker, is worse than brutish: and deserves *nigro carbone notari*, to be branded for a vile man indeed. A houshold enemie is noted by Christ for a sharp plague, *Mat.* 10. 36. and yet such is our *Abners* condition to fall by such. *Joab, had Zimri peace that slew his Master?* 2 Kin. 9. 31. then look for no peace living or dying.

Obs. Occidit, is fallen; from whence may be observed, that death is no death to them that die in the Lord. It is but as a sleep,

from which they ſhall be awakened at the ſound of the laſt Trumpet. And in this ſence ſaith Chriſt to his diſciples, John 11. 11. *Our friend Lazarus ſleepeth; but I go to wake him up.* It is but as a falling to the earth, from whence we through Gods might, recover our ſelves, and riſe again. It is but as (*Requiſitorium*) a Bed of reſt; as *Iſay* ſhews, 57. 2. *They ſhall reſt in their Beds, every one that walketh before him:* and men go not to bed to lie there for ever, but ſome ſhort time. It was ſaid by a Jeſter unto a great man, If I fall, I can riſe again, but if thou falleſt, thou wilt never riſe more; but this holds true of the faithfull in general, *Dan.* 12. 2. they ſhall riſe to everlaſting life; thus *David* tells not his ſervants, A Prince or a great man is dead, but is fallen being aſſured that he ſhould riſe again (like *Antheus*) with greater ſtrength, and courage and honour, and glory, than ever he enjoyed before, like *Damaſcens* wife, yet depoſed King as we read of in M. *Bunnyes* reſolutions.

Vſe. Here is comfort for *Abners* friends that although his body is ſown in corruption, yet it ſhall be raiſed in incorruption. If it be ſown in diſhonour, yet it ſhall be raiſed in glory, 1 *Cor.* 15. 42, 43. that although he was conquered by

Treaſo-

reason, yet he is Conquerour over
ll his enemies, and greatest Traytors,
eath, sin, and Satan; that although he
s fallen, yet he is mounted up aloft upon
he wings of Cherubims and glorious
ngels, like *Lazarus*, into the bosome of his
ther; that although he be losse to them,
t their losse is his gain; for instead of
ar he finds peace, instead of sorrow, joy
nspeakable, instead of vexation of spirit,
he things which eye hath not seen, ear hath not
eard, neither have entred into the heart of man,
Cor. 2. 9. instead of a corruptible Crown,
n incorruptible, *Chap.* 9. 25. Instead of a
rown of thorns, a Crown of ease, instead
f an earthly Kingdome, a Kingdome
hich endureth for ever, even the King-
om of God and of Christ, instead of
arthly treasures, heavenly, instead of buffet-
ngs, reproaches, spittings in the face, kisses,
ith sweet embracings; instead of *Apage, Eu-*
e, be gone, We will not have this man
eign longer over us, welcome, and *well*
one good and faithfull servant, enter thou into
e joy of thy Lord, Matth. 25. 23. instead
f the society of beasts, such as *Paul* fought
ithall at *Ephesus*, the fellowship of glori-
ed Saints and Angels. *Iacob* in his dream

saw a Ladder, the foot thereof stood upo[n] earth, but the top reached up to heave[n] *Gen.* 28. 12. and by this Ladder, our A[d]ner, our Prince (like an Angel of God) [a]scended up thither. Question not this, [O] man, whosoever thou art; for he was li[v]ving, a living pattern of vertue and godli[n]esse to all. 2 For sobriety; for who coul[d] detect him of drunkennesse? 3ly of chasti[ty]; for who could blemish him of un[-]cleanesse? *Posse, & nolle, nobile,* What Ca[-]stile by promotion, or bribes, or comman[d] cannot a great man scale? and not to sub[-]due it to his power and lust, is Prince-lik[e] indeed. 3ly, Of Piety, Religion, bein[g] diligent in Prayer, sincere in his devotions and admirably attentive in hearing of Ser[-]mons, and that sometimes in my eye[s]. 4ly, Of knowledge and learning; witnes[s] his Book entituled εἰκὼν βασιλικὴ, which few Bishops with all their learning and rea[-]ding could outrun, and witness his Disput[a]tation with the *Scotch* Minister, who shall be nameless, and whom he so foiled by ar[-]guments, that whereas before he was his bit[-]ter enemy in Pulpit, and out of it, he set forth unto the world his own recantation and his Princes vindication to undeceive

his

his people. 5ly, Of bounty and liberality to his followers. 6ly, and to some ingrateful, and undeserving followers. 6ly, Of patience; for after the example of Christ, 1 Pet. 2. 23. *Being reviled, he reviled not again*: when he suffered, he threatned not, but committed it to him that judgeth righteously. 7ly, Of magnanimity; being as daring as a lion, as some of his own Captains can speak, and would have proved it in red letters, (if he might have been suffered) wrote with a pen of iron. 8ly, Of compassion; lamenting the losse of his enemies, as if their blood had been drawn from his own heart. *Julian* honoured those Souldiers that died in his war and service, but he those that died in the war against him. 9ly, Of affection to his wife; so that as *Solomon* speaks of the good woman, I may truly aver of him, *Prov.* 31. 29. *Many husbands have done vertuously, but thou surmountest them all.* 1. For fidelity to her bed, a rare thing to be found in great men. 2. For affability and kindness to her, loving her as his own soul. 3. For indulgencie over his and her children. Now laying all these together, as so many steps or staires, or stakes of the Ladder, doubtlesse his works

follow

follow him, *Rev.* 14. 13. and he is passe
and gone to your father, and his father, t
his God and your God. Wherefore comfo
ye one another with these words, 1 *Thes.*
18. And as Christ said to the daughters of Je
rusalem, Luke 23. 28 *Weep not for him, but f*
your selves, lest as a prey to the wolf, hu
rying and worrying Christs flock.

Use 2. *Abner* is fallen. As the Widow o
Zarephath spake to *Elijah*, 1 *Kings* 17. 1
O thou man of God, art thou come to call my si
to remembrance, and to slay my son? Even s
Abners fall should put Israel in mind o
their sins, which have pulled him down fro
his Throne, and of a sudden Repentance, le
they follow him to the grave. If old E
was punished for the iniquity of his son
1 *Sam.* 3. 12, 13, 14. then by the same rul
a Father of his Countrey may suffer for th
wickedness of his children and people.

Obs. 3. *Hoc die*, This day; from when
I observe, that all men have their fallin
day. The Sun that now shines will set, th
Moon that now is at Full will wain, th
sea that now flows will ebbe. After a Spri
will follow an Autumn: after a Summ
comes a hard Winter, and after the gre
blade comes a harvest. Death thrusts i
wollot h

fickle, and the faireſt corn falls to the ound. Wiſe men die, and alſo the ignot and fooliſh periſh together, *Pſal.* 49. *I ſaid ye are gods, but ye ſhall die like men,* d fall like others, 82. *ver.* 7. *All fleſh is aſſe, and all the glory of man like the flower of field, the graſſe withereth, the flower fadeth ay,* becauſe the Spirit of the Lord blowh upon it. Surely all fleſh is graſſe, *omnis ro,* all fleſh, the fleſh of Princes and great en, ſo well as of the Peaſant and begger. ul ſaith, *Heb.* 9. 27. *Decretum eſt omnibus ri,* There is an appointed time for all en to die. All the ſeed of *Adam* have had eir day. *Noah, Abraham, Iſaac, Iacob, lomon, Sampſon,* with our *Abner. Know not that there is a Prince and a great man fallen is day in* Iſrael?

Ob. If God bounds mans life to an appointed time, to a day, then *Ioab* ſeems to lfill the good pleaſure of God, in giving full period to *Abners* life: he was but as e *Atropos* to cut the threed of his mortaty aſunder, and ſo how could this be id to be ſin in him?

Anſ. Cain might plead the ſame Argument in murthering of his brother *Abel,* but ow diſpleaſing it was to the moſt high, let his

his punishment, let his yellings and ro
ings witnesse to the world.

2ly, Although mans appointed time
known to God, yet it is unknown to ma
so he is called *Palmoni*, which signifies a
cret number, because he knoweth the nu
ber of our dayes, which is secret and hi
den to us; for as Christ spake of the end
the world, *Mat.*24.36. so may I speak
this kind, *Of that day and hour knoweth*
man: And so it must needs follow, that
ab's wickednesse was *Monstrum, horrendu*
most hainous and detestable.

Use 1. All men have their falling da
Be wise now therefore O ye Kings, be learned
Judges of the earth, serve the Lord in fear.
rimi celsos fulmina montes, the higher ye a
the more tickliſh ye stand, and the mo
ready ye are to fall: ye stand upon slipp
ry places, and are suddenly cast down, co
sumed and perished, *Psal.*73. 18, 19. *Q*
dies videt veniens superbum, hunc dies fugi
videt jacentem. Whom the morning beh
swelling and strutting like the proud Pe
cock, the Evening beheld wallowing in h
own blood and gore. *Know ye not that*
Prince is fallen this day? The day of gre
men is no longer than the poor mans day

an

d therefore it will be their greateſt ho-
r and wiſdome to work out their ſalva-
whilſt it is day, *Phil.* 2. 12. Heb. 3. 13.
the night cometh, when no man can work,
hn 9. 4.

Uſe 2. Here is inſtruction for inferi-
rs, to pray with *Moſes*, Pſal. 90. 12.
d teach us ſo to number our days, that we may
ly our hearts unto wiſdome, and there is no
dom like to that of looking well to the
ter part with *Mary*, and gaining of hea-
It is written of *Alexander* the great,
t a little pit held him after his death,
om the whole world could ſcarcely con-
living, and ſo he was ſtill crowding
more elbow room, according to that of
Poet.

Unus Pellæo juveni vix ſufficit orbis.

And of *Franciſcus Borgia*, ſeeing a little
mb and Coffin to contain all the Prince-
lory, power and magnificence of that
t Empreſſe *Auguſta*, that he departed
m her Funeral, ſaying, *Mortem Auguſtæ fi-*
item attuliſſe, that her death ſhould give
life. Even ſo let the conſideration of
mortality of our bodies, quicken us,
put life into us, to labour for the im-

mortality

mortality of our ſouls in bliſſe. Let the
ditation of *ſic tranſit gloria mundi*, all e
ly glory vaniſheth immediately like flax
is ſet on fire, as the Maſter of the Cere
nies was wont to ſpeak to the Pope,
firſt day of his inauguration, mind
to ſeek after the things above, *Col.* 3.
which fade not nor fail not, *Luke* 22. 3
was the ſaying of *Auguſtine*, *neſcis qua
veniet, vigila, ut quod neſcis quando veniet
ratum te inveniat quum venerit: & ad hoc
te neſcis quando veniet, ut ſemper paratu
the which I may interpret by our Savio
own words, *Matth.* 25. 13. *Ye know no
the day nor the hour when the Son of man
come: watch therefore*, that when he co
he may find you well-doing. And for
cauſe of that day and hour knoweth
man, that every man ſhould watch an
found a people ready prepared for
Lord, *Luke* 1. 17. and ſo enter into
Kingdome prepared for them from the
ginning of the world, *Matth.* 25. 34. W
Pharaoh, *Abimelech*, *Sifera*, *Herod*, *A*
leaſt dreamed of their fall, then their
was at an end: Let then *Aholibah* learn
be wiſe by the puniſhment laid upon he
ſter *Aholah*, for what is ſpoke of *Abner* h

ll be verified of all in the same sence, al-
ough not words. *Know ye not, that a Prince,*
a great man is this day fallen in Israel?

Obs. 4. In *Israel.* Gods Church is not free
om spots. In Paradise there was a dead-
stinging Serpent, in Christs bosome a
das. In the fairest garden *Latet anguis sub*
ba, will be some ve e nous creature. *Isra-*
was a nursery of Religion and Prophets:
was the Lords peculiar treasure, *Exod.* 19.
and Vine, and yet lo this treasure hath
anker, this Vine a deadly Viper couch-
gunder her branches to sting *Abner* unto
ath. *Know ye not that a Prince, and a great man*
fallen this day? How? By Treason. Where?
Israel. whom? By *Joab.* I might en-
ge my self farther, but I will conclude
l in a few words.

The Allusion.

1. *Abner* died when he least thought of
ath: even so our Prince and great man,
pulled down to his grave in the flower
d strength of his years, when he least
ought of the turning of the Sun. *Cesar*
ing asked what death he would choose,
swered, no lingring, but a sudden death,

and

and this our Prince enjoyes, being alive, dead in a moment; the breath of man scarce pronounce so fast, *Eh*, but the cho answereth as fast, *Nun eſt*; he fallen.

2ly. *Abner* died a violent death: even our Prince by unmercifull hands on-e side is bereaved of his life; *Gebal, Ammon Amalech, Edom* and *Ishmael, Moab* and *Agarims*, Jesuites and Zanzummims, 2. 10. that is, a people, who called the selves Rephaims, preservers or Physici to heal and reform vices, but played the vils to open a gap to let in all heresie abomination, and wickedness and p faneſſe, and covetousness which is ido try; These all of them have taken cr counsel against him, *Psal* 83. 3. and w ried him, and dethroned him, and li *Cannibals* have devoured him.

3ly. *Abner* was evil spoken of by Je and his innocency tainted and spotted him, and his integrity and best mean misconstrued and misinterpreted, 24, v.r. Even so, our Prince, our great m was calumniated and reproched in the A my by rude Souldiers, in the City by ig rant *Ephesians*, Factious *Schismaticks*, a

ma

many pratling *Diotrephe's*. In the Countrey, y Copper-Smith *Alexanders*, and giddy-rained *Athenians*, still longing to hear, and ll news, sucking in all poison, and then ewing it out to the disgrace of their rince. This was Christs lot and portion, a. 53. 3. to *verse* 12. and certainly (how er the world deem of it) that servant is ghly honoured, that is admitted to drink f his Masters cup. *If they have done these ings to the green tree*, what may they not, ill they not do to the dry? Luke 23. 31.

4ly, *Abners* fall was lamented by all *Is-el*, unlesse it were by cursed *Joab*, and his icked brood, *verse* 32. Even so our great ans subversion did afford much lamenta-on in our *Rhaines*, where among the more odly and constant godly ones, there was eeping, and mourning and howling for eir *Abner*, for their Prince, because he as not, *Matth.* 2. 18. Perhaps there might some greedy of prey might rejoice in his ll, that they might rise and step into his at; but as Christ prayed for his malefa-ors, so pray I, *Father forgive them, for they ow not what they do*, Luke 23. 34. That rown must needs be dear bought, which purchased with blood, and an ill consci-

ence, and the losse of a soul, as *Alexander* the sixth sold his soul to the Devil, to advance him to be Pope. The *Romans* were wont to begin their Episodies after the death of their Worthies, with *Augustus mortuus est*, the King is dead; the tidings of *Augustus* death made a Land-flood over all *Rome*: And why should not *Abijahs* sad tidings of *Princeps occidit*, our Prince is fallen, turn our *Israel* into *Bochim*, a valley of tears? Unlesse we have eyes and will not see, and hearts that will not understand, the which was one of *Pharaoh's* plagues, We never had more cause to pour out water before the Lord, than this day, 1 *Sam.* 7. 6.

5ly, *Abner* falling, *Ish-bosheth* presently fell, with those adherents to them both, 2 *Sam.* 4. 7. Even so, our Prince and great man falling, how many hundred Families that ate bread at his Table, and were cherished by our good *Abner*, were utterly ruined? The Peers lost the honour of their birthright, and some of them their lives. The Bishops, Deans, Arch-Deacons, with the learned Clergy lost their Livings, and Liberties. The Gentry their Estates; and have not all cause to cry out, as *Elisha* did

after *Elijah*, when he was taken up into heaven, 2 *Kings* 2. 12. *My father, my father.* What ſhall we do? as the ſervant of the man of God ſaid, *Chap.* 6. 15.

6ly, *Abner* ſignifies the fathers Candle; and what he was by name, our Prince was by nature, a bright ſhining light and Candle, as it was ſaid of *John Baptiſt*, *John* 5. 35. and this Candle being put out, we muſt needs walk in *Egyptian* darkneſſe, and darkneſſe is none of the leaſt plagues.

7ly, *Abner* was gulled of his life under a colour of kindnes, v. 27. *Joab* pretended love, but intended murther. *Mel in ore, verba lactis, fel in corde, fraus in factis,* he had honey in his mouth, but gall in his heart, he ſpake to him peaceably, but ſtruck him to the heart. Even ſo our Prince was fed with golden promiſes, and *Naphthalies* goodly words, that they would make him the greateſt Prince in Chriſtendom, if he would null Biſhops, Confirm the Parliament during their own pleaſure, Reſign the *Militia* into their hands, which having obtained, and all they could ask, at laſt cut off his head with his own ſword, as *David* ſerved *Goliah*, 1 *Sam.* 17. 51. And ſo let us pray,

From the Crafty Counsel of *Ahithophel*,
From *Rabshakeh's* railing, & *Shimei's* cursing,
From *Judas's* kisse, and *Joab's* bloody hands,
Good Lord deliver us.

From all false Doctrine and Heresie,
From hardnesse of heart and privy conspiracy,
From sudden death and Jesuitical cruelty,
Good Lord deliver us.

Absaloms

Abſaloms *unnatural rebellion againſt his father.*

SERM. II.

2 Sam. 18. 33.

And the King was moved, and went up to the chamber over the gate, and wept, and as he went, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom, I would God that I had died for thee, Abſalom my ſonne, my ſonne.

DIC *mihi Muſa virum*, Tell me of any man (but the ſon of man) that ever was ſo ſoaked in ſorrows, and ſouſed in teare, as *David* was; his whole life ſeemed nothing elſe, (from the Cradle to the Grave) but a map of miſerie; the ground on

which he stood, a red sea of blood, or a wild wilderness, full of sharp briars, and thorns, that pricked and peirced him, which way soever he moved; his diet, like *Micaiahs*, 1 Kings 22.27. Bread of affliction; and water of affliction, so that he said truly of himself, *Psal.* 102.6. *I am like a Pellican in the wilderness*, whose nature is to trickle down tears on her bill continually; and in this sence saith *Job*, Chap. 5 7. Man is born to sore travell and trouble, as sparks flie upward; and this ye shall find in the survey of his life. 1. He was a shepherd, and he that follows that calling, *duram servit servitutem*, serves an hard Apprentiship, as *Jacob* speaks and shews, *Gen.* 31. 40. *I was in the day consumed with heat, and with frost in the night, and my sleep departed from mine eyes.* 2ly. He was despised by *Eliab* his eldest brother, 1 *Sam.* 17.28. 3ly, He was defied by *Goliah* the Philistim, *v.* 42. 4ly, He was assaulted by a lion and a Bear, *v* 34. 5ly, He was persecuted by *Saul.* 6ly, Despised by *Michal* his own wife. 7ly, He was betrayed by the Ziphims, *chap.* 23. 19. 8ly, He was envied by Philistims. 9ly, And in a word, to fill up the measure of his griefs, his own son, his bosome son, his *Isaac* son, his darling

darling ſon ſeeks his life and Crown a once; and yet for this bird that would have picked out his eyes, this cuckoe that would have devoured his damme, that bred, and fed, and cockered him, he good man weeps, and in the midſt of his inundation, thus he ſaid, *O my ſon* Abſalom, *my ſon, my ſon* Abſalom, *I would God that I had died for thee*, Abſalom *my ſon, my ſon.* From whence we learn after his example,

Obſ. 1. *To love our enemies, to bleſſe them that curſe us, to do good to them that hate us, and to pray for them which hurt us and perſecute us*, Matth. 5.44. for ſaith Chriſt, v. 46, 47. *If we love them which love us, what reward ſhall we have? Do not the Publicans even the ſame?* Or if we be friendly to our brethren onely, what ſingular thing do we? Do not even ſinners likewiſe? but to be perfect even as our heavenly father is perfect, but with *Steven* to render good for evil, *Acts* 7.60. but with *David* to mourn and grieve for the loſſe of a Rebel ſon, *Eſt hic labor, hoc opus*, praiſe-worthy indeed, as it is, *Rom.* 13.3. and Chriſtian-like. I muſt confeſs with Chriſts diſciples, *durus eſt hic ſermo*, that this is a hard ſaying, but *verus eſt hic ſermo*, this is a true ſaying, 1 *Tim.* 1.15. for un-

lesse we deny our selves, and as *Abraham* was commanded, *exite de patria sua*, to go out of his Countrey, *Gen* 12. 1. so we go out of our selves, and cast off flesh and blood, we cannot go into Christ, or ever come where he is.

Obs. 2. *That many are the troubles of the righteous*, *Psal.* 34. 19. As the stones that were for *Solomons* Temple, were sawen and squared, and endured many an hard knock before they were fitted for that place, and their place: even so the godly must be sawn with the Saw of Correction, and squared with the ax of tribulation, and suffer miserie upon miserie, before they can become lively stones of the spiritual building, whereof Christ Jesus is the head corner stone. As the ground is rent under the Plough again, and again, and harrowed and sown, and endures many an hard frost and cold blast, and showers, before the harvest cometh: even so, this is the condition of Gods Holy Land, to be tilled, and harrowed, and tumbled about, and watered furrowed, but then comes the Harvest, and the Wheat is gathered into his Garner, when the chaff is burned with unquenchable fire, *Mat.* 3 12. Afflictions, as it is said

of *Gad*, come by Troops; and as there were many Lepers, and many widows in *Israel*, in the dayes of *Elizeus*; and as it was a mighty hoſt of the *Aramites* compaſſed about *Samaria*, 2 *Kings* 6.14. even ſo the righteous, like the man of God, are compaſſed about with a mighty Hoſt, and Troops, and a multitude of calamities, yet nevertheleſs in all theſe things they are conquerours, through him that loveth them, ſaith *Paul*, *Rom.* 8. 37. as if he had ſaid, theſe things come not to make us mourners, but conquerors, and the conqueror leaves alwayes the field with honour and triumph, and joy. *Many are the troubles of the Righteous*; Here is a ſharp breakfaſt: but we muſt through many afflictions enter into the Kingdom of God, as *Paul* and *Barnabas* taught, *Acts* 14.22. there is a delicious Supper and amends for all. I read of *Jovinian* the Emperor, that he had two ſorts of Wine in his Palace, the one ſweet, and the other ſowr, but he decreed, that whoſoever would taſt of the ſweet, ſhould firſt taſt of the ſowr: Even ſo, *Qui vult cum Chriſto conregnare in Regno Cælorum, debet cum Chriſto compati in valle lacrymarum*, he that will reign with Chriſt in the Kingdom

dom of glory, must first suffer with Chri
in this vale of tears, he must first take u
his Crosse, before he shall put on a Crown
First drink Vineger, then Wine; he mu
first wear a Crown of thorns, and then
Crown of glory; and good reason for it
For the Disciple is not above his Master, nor t
servant greater than his Lord, Mat. 10.24. *But*
it enough for the disciple to be as his Master, a
the servant as his Lord, verse 25.

Obs. 3. That although *many are the tro*
bles of the righteous, yet the Lord is their de
verer out of them all: He is their City of r
fuge to secure them from the hands of th
avengers; he is their shield and buckler
defend them; he is that brazen serpent, unt
which if they look and run, will preser
them. *Many are the troubles of the righteo*
& they have many as deliverers out of the
all; for they that are with them & for th
are more than they that are against them,
the servant of the man of God can wi
nesse, 2 *Kings* 6.16. and in the multitude
the sorrows which they have in the
hearts, this is their comfort, *Psal.* 119. 5
that God is able to deliver them, as the thr
children said, *Dan.* 3. 17. and pitcheth h
Life-guard about them, *Psal.* 34.7. 91. 11

S

that they may now ſing with the
urch, *Pſal.* 124. *If the Lord had not been on*
ſide, (may Iſrael *now ſay) if the Lord had*
been on our ſide when men roſe up againſt us,
had then ſwallowed us up quick, when their
th was kindled againſt us. Then the wa-
had drowned us, and the ſtream had
e over our ſoul, then had the ſwelling
ers gone over our ſoul. *Praiſed be the*
d which hath not given us as a prey to their
th. Our ſoul is eſcaped, even as a bird out of
ſnare of the fowlers, the ſnare is broken and
we delivered. Our help is in the name of the
d which hath made heaven and earth. So that
Chriſt asked the adultereſs, *Joh.* 8. 10. *Where*
thine accuſers? and ſhe ſaid, they are
ne; even ſo, if any ſhall demand, where
the troubles of the righteous? an-
er may be made, they are vaniſhed like
ds at the riſing of the Sun; for the Lord
ttered them, as he did the Army of the Sy-
ns, 2 *Kings* 7. 6. Many were *Jobs* affli-
ons, and as ſharp as any, but the Lord
ivered him out of them all, and made
comforts at laſt to exceed his ſorrows at
, *chap.* 42. 12. *David* was a figure of
riſt, and ſo was hedged about with the
oſſe. For 1. As Chriſt was contemned

of

of his Country men, so was he of his
thren. 2ly. As Christ fled into
to save his life: so *David* to *Gath* to
serve his. 3ly, As Christ was glad to
ceive food of women: so *David* of *Abi*
4ly, As *Herod* persecuted Christ: so
David. 5ly, As there was a wicked co
nation of Priests, Elders, Scribes, Ph
sees, Jews, &c. against Christ: so the
listims, Ammonites, Edomites and M
bites were all against *David*. 6ly, As *Juda*
of the twelve Disciples, and Purse-be
to Christ, was one of his greatest enem
so *Absalom* his own bowels was against
vid; but God delivered him out of his ha
and rendred the evil he conceived and p
ted against his father, into his own b
and bosom: and for grief thereof *David*
bed forth this heavy lamentation, *O m*
Absalom, *my son, my son* Absalom, *would G*
had died for thee, Absalom *my son, my son*.
the Text consider these 2 parties treate
1. Of a most indulgent, affectionate, ki
and cockering father, that is, King
vid; *And the King was moved*, &c.
2ly, Of an unnatural, unkind, und
ful and ungracious son, more cruel
the savage Tygre against his Sire; and

Absalom, a King new erected, but is put out of his seat before he was fledge, from ence we learn.

Obs. 1. Soon ripe, soon rotten, as weeds. Jonah's Gourd sprang up suddenly night, and withered the next: even so, l had no sooner proclaimed Absalom, but the men of Judah mar his pride depose him; and herein is Gods prom fulfilled, Psal. 55. 23. The bloody and deceitful men shall not live out half their days, so as Cushi said, ver. 32. Let all the enemies of the Lord my King, and all that rise up him be as that young man Absalom is.

Obs. 2. The sin of Patricide, even in the heart, is a monstrous, abominable detestable sin to God and man; for will stands for the deed with God. quod potuit, as Christ of Mary Magdegoes for current execution. A Roman asked, why amongst all their good s, there was none against killing of nts; answered, that there was no true so unnatural: but in Israel, there an unnatural child sprung from a good k, that seeks his fathers life. He that Eccles. 10. 20. Curse not the King, no in thy thought, surely commands Absa-

lom,

lom, and every one, not to imagine the
evil against his King, father. We say
some ungracious sons, they are sick of
father; and *Absalom* was troubled with
same disease, but fell short of his exp
tion, the gallows giving him his full
ward; and for this *David* wept, &c.

In *David* let us consider these two ge
parts.

1. His Passion, *And the King was m
and went up to the Chamber over the gate,
wept, and as he went, thus he said, O m
Absalom, my son, my son Absolom.*

2ly. His compassion, *Would God I ha
for thee, O Absalom my son, my son.*

In his Passion consider with me
particulars.

1. The force and violence of his pa
the which struck him like a dart to the
heart, that he remained for the p
senseless and speechless, like him that
to the Wedding-Feast without a We
garment, *Matth.* 22. 12. *And the King
moved*: Yea, the Original speaks it
moved; *Leves loquuntur curæ, ingentes st
saith Seneca*, where the waters are shal
there they are rough and murmure,
the deeps are smooth and silent; the ti

d like *Ahijahs* heavy tidings to the wife of
roboam, 1 Kings 14. 6. of his white boys
Absoms death, overwhelmed his spirit,
d amased his soul, as he speaks, Ps. 143. 4.
as if he had been smitten dumb, like
charias, he held his peace, like *Aaron*,
hen *Nadab* and *Abihu*, his sonnes, were
voured with fire from the Lord. *And the*
ing was much moved.

2ly. His breaching and reviving after his
evous passion, as if like *Lazarus* he had
en awakened out of his grave, *And he*
nt up to the chamber over the gate and wept;
herein let us observe,

1. His motion, *And went*, &c.

2ly, His action, *and wept*. In the first
onsider, 1. *Terminum a quo*, v. 24. 2ly, *Ter-*
minum ad quem, as here.

1. Whither he went; he went up to the
amber, not to frolick it, not to revel it,
t to commit adultery as he had done be-
re; for how should he then make mirth?
it is Ezek. 21. 10. but to fast, and to weep,
d to mourn, which was Gods call to him
that day, as it is *Isa.* 22. 12.

2ly, The place where the chamber was,
er the gate. The Kings first seat was below
tween the two gates, v. 24. a place very

suitable

suitable to the condition he was in, and
news he received from *Cushi*: but
when he heard what God had done to
he mounts upward.

1. Either to make his peace with G
that had thus tried his heart and reins,
searched him to the quick, in cutting
his darling *Absalom*, as he had cut off *U*
ab the beloved husband of *Bathsheba*. or,

2ly, That as he was a King, so he mi
not discover so much weakness in himse
that he who could govern a great peop
could not guide and govern his own pa
ons. Thus as one said, *Difficilius est*
regnare quam vincere, It is a harder matter
a man to reign well, than to win all. Ev
so, *seipsum vincere*, for a man to overco
himself, and his unbrideled affections,
no easie task, although commendable; b
however, if *David* cannot subdue the
yet he is unwilling the world should ta
notice of his imbecillity, and therefore we
up to the Chamber over the gate, or,

3ly, He was a man of war, and was w
acquainted with the bloody events of wa
and so as *Nehemiah* spake *chap.* 6. 11. *Sho*
such a man as I flee, even so, for such an o
as he to be seen to melt for an outside sca

or wound, would have much blemished and ...ained his honour: and therefore he weeps ...secret for his *Absalom*, as *Jeremiah* did for ...he pride, and captivitie of the people, 13. ...7. or,

4ly. That the world should not take no...ice of his too too carnal affection towards ...is dear Son. It is true, he was his joy, the ...pple of his eye, and he thought him of all ...he birds of the nest the fairest, and the pre...iest. Yet in regard of his profession of god...nesse, he was unwilling that any should ob...erve his Carnality, (as in the best grain ...here lurks some chaff) and therefore he ...akes his Chamber to roar out to himself a...one his said grievance. *O Absalom my Son, my ...on Absalom.*

2. As we have looked upon his motion, *and ...ent*, &c. so let us cast an eye upon his acti...n, *and wept*. If he had wept for the afflicti...ns of *Zion*, or for his sins, or that God did ...ide his face from him, *Psal.* 30. 7. this had ...ot been blamable: but for to weep for the ...sse of such a Son, such a Rebel and Tray...r, and such an unparalleld Caitiff, this is ...nexcusable. From whence we learn,

Obs. 1. The best have their failings: for saith ...olomon, 1 Kin. 8. 46. *There is no man that sin-*

eth not, and the just man falleth seven times in a day. And so we ought to pity, support, and comfort one another, Knowing whereof we are made, remembring that we are but dust, as God hath compassion on us, *Psal.* 103. 13, 14.

Obs. That the best meat may be our poyson, if not well Cooked: weeping is good in its own nature, but adulterous weeping springing from carnalitie is stark naught. There are four-fold sorts of tears, according to the ground on which the seed was sowen.

1. *Lacryma doloris*, griefe tears.

2ly. *Lacryma compassionis*, fellow-feeling tears.

3ly. *Lacryma penitentiæ*, repenting tears.

4ly. *Lacryma murmurationis*, grumbling or murmuring tears. And so of these in order.

1. Griefe tears, are those which we shed every one in his private and particular cross and affliction, when any evil befalls us, as we are never unfurnished of occasions from the Cradle to the Grave. Low grounds are commonly moist and waterie. *Man that is born of a woman, is full of trouble, and misery*, saith *Job* 14. 1. He comes into the world weeping. He goes forth weeping. He sow

in tears, *Pſal.* 126. 5, 6. and his (*Exitus*) end is crying, like the *Shunamites* child. *Moſes, in Cunabilis*, in his ſwadling clouts wept, *Exo.* 2. 6. *Iſhmael, in Infantia*, in his Childhood wept, *Gen.* 21. 17. *Eſau, in juventute*, in his youth wept, *Gen.* 27. 38. *Jacob, in Senectute*, wept, 37. 35. that we are little or no time free from mourning. All this ſhews, that as the Sea is alwaies boyling and moving, ſo ſorrow upon ſorrow follows as cloſe at the heels, as one wave purſueth another, and as *Jobs* ſad Meſſengers traced the other. So that in this reſpect we may ſay with *David, Pſal.* 8. 4. *Quid eſt homo*, what a miſerable creature is man?

2ly. There are fellow-feeling tears, which is a ſympathizing in our Brethrens calamities. As Chriſt our head ſuffers when the Members of his body ſuffer: and as it is in the natural body, *If one Member ſuffer, all ſuffer with it*, 1 Cor. 12. 26. As in a throng of people, one treads upon anothers foot, the which cauſeth him to cry out, *Cur me calcas?* why doſt thou tread upon me? The foot was hurt, and not the tongue, and yet the tongue complaineth, by reaſon of that amiable ſympathie and friendſhip that is between the Members. Now as it is in the

mystical body, and natural body, even s id
should it be in the spiritual body, weepin sw
for *Josephs* afflictions so well as our own. S ians
Paul, Vas electionis, the chosen Vessel, di ns a
not only by precept, but by pattern teac he l
us our duty in this, 2 Cor. 11. 29. *Is an* ake
weak, and I am not weak? who is offended our
and I burn not? Brethren, be ye followers orgi
him, and look on them which walk so, as ye hav of te
them for an ensample, Phil. 3. 17. Christ Jesu ra
did the like, for he appropriated all the eac
mischief done to the Church, as done to him hic
self, Acts 9. 4. *Saul, Saul, why persecutest tho* ith
me? So that if ye will not be followers o ng,
Paul, nor of the Saints; *Yet be followers of God* wo
as dear Children. he

3ly. There are repenting tears, which hat
are poured forth for our sins, and for our ord
own, and other mens punishments, and chas hei
tisements by reason of them: for man suf f w
fers for his sins, *Lam.* 3. 39. If sin breaks our nd
head, tears lend us a plaister to heal where um
sin hath wounded, and the more tears, the nig
sooner the cure is wrought. *Mary Magdalen*, his
Peccatrix, a sinner, was so prodigal of them y b
that she washed Christs feet with her tears; ith
her sins were many, and her tears did cor- ay
respond to her sins, and therefore her Lord rd

did

id forgive her all her ſins, *Luke* 7.47. What ſweet voice was it ſounded in the Palſie nans ears? Mat. 9. 2. *Be of good comfort, thy ins are forgiven thee.* And that I might hear he like, (I ſpeak from my ſoul) let *Ziba* ake all; and let me tell you, the readieſt courſe we can take to obtain remiſſion and orgiveneſſe, is to ſwim to God in a flood of tears, as the Ark was carried to mount *Ararat* upon the waters, where it reſted eaceably, *Gen.* 8. 4. This was the means hich *Peter* uſed to make his atonement ith his maſter, after his lying, and deny-ng, and forſwearing of him, *Mat.* 26. 75. ἐκλαυσεν πικρῶς He wept bitterly, and this courſe he *Iſraelites* took, when the Text tells us, hat they poured out water before the ord, that is, they wept abundantly for heir ſins, they were as free of their tears as f water, their heads were full of water, nd their eyes as a fountain of tears; they umbled themſelves very low, that God ight receive them into favour again. And his was *Davids* practiſe, Pſal. 6. 6, *I cauſe y bed every night to ſwim, I water my Couch ith my tears.* And then follows verſ. 8. *A-ay from me ye workers of Iniquitie: for the rd hath heard the voice of my weeping.* It

was a sweet saying of one, Never any cam
to Gods door weeping, that ever went
way sorrowing. The *Ninevites* were a sinf
people, and there was wrath proclamed
gainst them, and the execution thereof d
nounced within 40. daies: yet upon the
repenting tears, and crying mightily unt
God, and turning from their evil waie
God repented of the evil that he had sai
that he would do unto them, and he did
not, *Jon.* 3, 8, 10. And to this effect speaks *Hi*
rome, *Oratio deum lenit, sed lacryma angu*
hæc ungit, sed illa pungit. Prayer is of gre
force and power with God, for what canno
a fervent praying man do? *Jam.* 5. 16. b
when tears accompany, and are joyne
with prayer, then what can be denyed
such a melting soul? The *Canaanitish* w
man, *Mat.* 15. 22. and the Father of him th
was possessed with a dumb Devil, *Mark*
24. did both by crying, and tears, and cr
ing tears, obtain their long wished for d
sires, and drew pity, and compassion, and
compassionate pity from Christ. In whic
respect, *Austin* said, *Vincunt invisibilem, &*
gant omnipotentem, they conquer him that
unconquerable, and bind the almighty po
er of God to yield to our requests, as we s

Jacob, Gen. 32. 28. And so sweetly was it uttered, by a sweet Divine: Repenting eyes are Cellars of Angels, and penitent tears their choicest wine, which the Savour of life perfumes, the taste of grace sweetneth, and the purest colours of returning innocencie highly beautifieth. And I would God, as *David* speaks, that our hearts were such a *Limbeck*, evermore distilling so pure a Quintessence, drawn out from the weeds of our offences, by the fire of Contrition, that Heaven might mourn at the absence of so precious a water, and earth lament the loss of such fruitfull showers. We have all sinned, and our sins are many, and great, and a great many, and so we ought with Christ, Heb. 5. 7. *to powr out strong cries, and tears, unto him that is able to save us from death.* Every one of us when we come to die, would gladly go to Heaven: but if we so intend in good earnest, *lacrymæ pœnitentiæ*, repenting tears must be our guide thither, as the star was to the wise men, to bring them to Christ, *Mat.* 2. 9.

4ly. There are grumbling, murmuring, and muttering tears: the which are shed in discontent, that God should lay this or that evil upon them, or rob them of their *Izaak*,

Joſeph, *Abſalom*, joy, or delight of thei ſon heart, or pleaſure of their eyes, and of the ſ t the Sonnes and daughters of men, are mor ly free than the reſt; but ſaith the Prophet *Iſay* 45. 9. *Wo to him that ſtriveth with hi ſe Maker: ſhall the clay ſay to him that faſhioneth* 1. *it, what makeſt thou? or ſhall man ſay to God* 2ly *what doſt thou?* O peace, peace O murmur 3. ing ſoul, be whiſt, be ſilent, and murmu arg not, as ſome of them murmured, leſt thou it be deſtroyed of the deſtroyer, 1 *Cor.* 10. 10 ou peace, O murmuring ſoul, be dumb, be rt cauſe it is the Lord hath done it, *Pſal.* 39. 9 t David had tears of all ſorts. 1. He ha vid grief tears for the loſſe of his darling *Abſa* d h *lom.* 2ly. He had fellow-feeling tears in hi th miſery, as knowing that ſo bad a life he li hen ved, could have no good end or death, an to t therefore he wiſheth that he had ſtood i hen his place, *Would God I had died for thee, Abſa* d *lom, my ſon, my ſon.* 3ly. He had repenting *Ab* tears, being aſſured that his own ſinne, ſ fa well as his ſons, haſtened him to the grave. 4ly 4ly. He had whining, murmuring tear ou as may be gathered by his exceſſive impati eſſe ence, and immoderate weeping. *And the king* e h *was moved, and went up to the chamber over the* urn *gate and wept: and as he went, thus he ſaid, O* ad

wi

ſon *Abſolom*, &c. And ſo I paſſe to the
xt particular in the firſt general point.
3ly. The effect of his paſſion: *and as he*
t, thus he ſaid; wherein let us conſider
eſe two particulars,
1. *Quod dixit*, that he ſaid.
2ly. *Quid dixit*, what he ſaid.
1, The veſſel of his body was ſo over-
arged with grief, that if he had not gi-
n it vent, his heart would have burſt. But
own words beſt ſpeak it, *Pſ.* 39. 3. *Mine*
rt was hot within me, and while I was mu-
g, the fire kindled, and I ſpake with my tongue.
vid was an expert and skilful Muſician,
d here he ſheweth it. For, firſt he begins
th ſtill Muſick: *And the king was moved.*
en he ſtrikes a note higher: *And he went*
to the chamber over the gate, and wept. 3ly.
en he played upon loud Muſick, and
ud Cymbals: *and as he went, thus he ſaid,*
Abſalom, my ſon, my ſon Abſalom, and ſo I
fallen upon the next particular.
aly. What he ſaid. A man would have
ought that *David* had more cauſe to
eſſe God for his great deliverance from
e hands of his enemy, than to whine, and
urmur, and weep, and hang down his
ad like a bull-ruſh: I, but thinks *David*,

if he were mine enemy, yet he was, *fili*
meus, my childe, my son. But if he w
thy son, yet he was cast into a wretch
mould, like one of those that the Apo
speaks of, 2 *Tim.* 3. 2, 3, 4, 5. A Lover
himself, proud, unthankful, disobedie
to parent, without natural affection,
temperate, fierce, no lover at all of th
which are good, a traitor, heady, hi
minded, having a shew of godliness,
denying the power thereof. I, But sa
David, love covereth a multitude of fau
for he was *filius meus dilectus in quo mihi c*
placui, my beloved son in whom I was w
pleased. But if he were thy son, and
beloved son, yet why should'st thou
such a pearl to such a swine, and be m
prodigal of thy love to him, than to *S*
mon, *Adonijah*, and the rest of thy childr
better deserving? I but saith *David*, he
filius iste meus, the prettiest man that ever
beheld, there was none in all *Israel*
him; and therefore I cannot but sigh,
sobb, and eccho forth this sad lamentat
for him, *O Absalom, my son, my son A*
lom. From whence we learn,

Obs. 1. That love is blinde, accord
to that of the Poet,

Quis

iſquis amat ranam, ranam putat eſſe Dianam.
iſquis amat ſervam, ſervam putat eſſe Minervam,
iſquis amat luſcam, luſcam putat eſſe venuſtam

David beheld his ſon with the eye of
ſh, and blood, but was blind to look in-
the deformities of his ſoul; his body
s not ſo lovely as his ſoul was filthy,
d therefore it was a wonder how good
vid ſhould ſo much forget himſelf, (who
s a man after Gods own heart, and
ew what God affected moſt, *Prov.* 23.26.)
be tranſported with love to the outward
an, not regarding how leprous and diſ-
ſed the inward man was. Surely *David*
r the preſent was not *David*, and as the
iloſopher told his old Concubine, ſo he
ight have ſaid of himſelf, *Ego non ſum e-*
, the which I may interpret by that which
ſaid of the Prodigal in his ranting and
ffling fit and humour, he was not himſelf,
k. 15. he was as blind as *Bartimeus* the Beg-
r: neither was this his caſe alone, but
dams; for he and his wife *Hevah* rejoiced
ceedingly in their firſt-born child; but
for their ſecond, they called him *Habel*,
which

which signifies vanity, as if he were ligh
esteemed of by them in competition to C
but whom they accepted, God rejected,
whom they rejected, God accepted; *For*
seeth not as man seeth; for man looketh on
outward appearance, but God looketh on the he
2 *Sam.* 16.7. And after the pattern of G
himself. Parents should love their child
for their vertue and godlinesse, more th
for their painted outside. *Samuel* was a go
man and a Prophet, and he was enamou
with *Eliabs* feature and stature, and goo
ly proportion of body, and said, surely
Lords anointed is before him, *v.* 6. but h
blind he was in judgement and affection,
Sequel sheweth. For a father not to love
child, is unnatural; for a father to love h
body more than his soul, is unchristia
like; for a father to over-love him, is n
to love him, nor himself: for God co
monly crosseth him in his inordinate lo
David, render a reason why thou delig
edst in *Absalom* more than in the rest; w
thou taken with his goodly head of ha
Alas, that is a sorrie excrement. W
thou captivated with his fair face? Al
that the Pox or age quickly defaceth. W
thou ravished with his straight body? Al

ery wrinch decrepits it. Wert thou over-
me with the luſtre and ſplendor of his
es, as Chriſt was wounded with one of
e eyes of his Spouſe, *Cant.* 4.9? Alas, they
haughty, and will ſoon wax dim, and
ſe to look out at their Windows, *Eccleſ.*
. 3. Wert thou delighted in his legs?
as, as God, *Pſal.* 117.10. *So ſhouldeſt not
u take pleaſure in the legs of a man.* Speak
vid, ſpeak, what was the object of thy
ve? and if thou canſt give no better rea-
ns than theſe, ſurely, thy love to *Abſa-*
was blind. Beware, leſt any of you (with
Aramites) be ſmitten with this blindneſs.
Obſ. 2. Carnal Paſſion breaks all bounds
reaſon, and true Religion. If God
ſtion *Jonah*, chap. 4.4. *Doſt thou well to
ngry?* he will juſtifie himſelf, and ſtand
out, *I do well to be angry to the death*, *v.* 9.
nah had pity on a Gourd, and yet he
rrels with God for having pity on *Nini-*
, and ſhewing mercy to that City, *Where
re ſix ſcore thouſand perſons, that could not
ern between the right hand and the left.* Jo-
, What was thy Gourd to a great, ſtately,
eminent City? What was thy Gourd
the treaſures in that City? What was thy
urd to much cattel in that City? What

was

was thy Gourd to the men, women and children in that City? truly but as a straw to Gold in *Ophir*. Here then passion makes thee to break the bounds of reason. ut take one step and measure more. Wh was thy Gourd to all the souls in that C ty? and in having more compassion on th than on them, thou breakest the bounds true Religion. *Job* was a good man, upright and just man, and as a lillie amo thorns, and an apple-tree among the tr of the Forest, *Cant.* 2.2,3. yet being stri ken upon the heart-vein, he quarrels wi every thing stood in his way, and was his eye, he falls out with his mother th conceived him, the midwife that helped bring him into the world, the night, t light, the day, *chap.*3. yea with God hi self. His distemper is so hot and virulen and violent upon him, that no cords, banks or bounds can hold him. *David* th did face a Lion, killed a Bear, conquer t huge Giant, and overcame all his enemi was overcome and drunken with passion t the losse of his *Absalom*.

Use. Hence we learn, what Babes, a Weaklings, and Striplings we are, if loose our hold from grace; for as by faith

by grace we ſtand, 2 *Corinthians* 1. 24.
ly, That it is not mans merit, but Gods
mercy ſaves him; *For what is man, that*
thou should be mindfull of him, or the Son of man,
that he ſhould regard him? *Pſal.* 8.4. there is
thing in him, (if well canvaſſed) but
ining and Rebellion againſt his Maker.
ly, That if *Jachin* and *Boaz*, the Cha-
ts and Horſemen of *Iſrael*, and the god-
nd faithful have ſuch ſhrewd faults, and
s, and falls, then how horribly and of-
do the wicked ſhoot their ſharp arrowes,
n bitter words, *Pſal.* 64. 3. againſt God
their croſſes?
ly, In all our afflictions, to follow God
h our prayers to ſtrengthen us with
ngth in our ſouls, *Pſal.* 138. 3. that we
poſſeſſe our ſouls in patience, *Luke* 21.
ſpeaking with *Job* 12.0. *What? ſhall*
receive good from the hand of the Lord, and
evil? Bleſſed be the name of the Lord.
Obſ. 3. From *Davids* wonderfull love to his
, we gather that Gods love to his chil-
n is unmatchable. As 'twas ſaid of Chriſt,
ah 8.33. *Who can declare his generation?* ſo I
y ſpeak in this kind, Who can declare his
e to man? Let us take a ſurvey of it a-
of, as *Moſes* did of *Canaan*, and we ſhall
bus

but admire it, and with *John*, Rev. 1. wonder with admiration.

1. If we look into his first frame; he created after the image of God, accord to his likeneſſe, *Gen.* 1. 27. and this w most glorious condition, like that wh Saint *Paul* ſpeaks of, 1 *Cor.* 2. 9. which tongue of man is not able to expreſſe, the heart to conceive of.

2ly, He delivered into his hand the S veraigny over all fish, and beaſts, and all ing fowls, and all things, *Gen.* 1. 28. was ſole Monarch, and commander chief of the whole world; there was n could hurt him, till he hurt himſelf by ſi ſo that like *Iſrael*, *Hoſ.* 13. 9. *Perditio ſua ſe*, his deſtruction was from himſelf.

3ly, After his fall, he raiſeth him ag with the promiſed Meſſiah, *Gen.* 3. 15. whi was a ſure token of his love, to ſend ſon of his love to pay his debt for him, cancelling his Obligation, *Col.* 2. 14.

4ly, In Chriſt, to bind up his ſoul in bundle of life; So that now thou may ſpeak, *Why art thou ſo heavy O my ſoul, art thou diſquieted within me? Pſal.* 42. 5. *behold the Lamb of God, that taketh away ſins of the world*, John 1. 29.

5ly, Th

5ly, That he takes notice of his name, he did know *Moses* by his name, and moreover write his name in the Book of life, *Phil.* 4. 3.

6ly, If We look lower, his love is manifested to mans body; for it shall be clothed with glory; *For when Christ which is our life shall appear, then shall we all appear with him in glory*, Col. 3. 4.

7ly, If we look yet lower, his love is seen in the bones of man, that he should keep them, *Psal.* 34. 20.

8ly, If we look yet lower, upon (*partes excrementitias*) his excrementitial parts, his love to man is highly discovered, as 1. In numbring of the hairs of his head, *Matth.* 10. 30. 2ly, In not suffering any of them to perish, *Luke* 21. 18. 3ly, In treasuring up our tears in his bottle, *Psal.* 56. 8. and in registring of them. 4ly, In wiping away all tears from all faces, *Isa.* 25. 8.

5ly, In preserving him in his going out and coming in, *Psal.* 121. 8. and considering all his paths, and lying down, *Psal.* 139. 3. and directing his paths, *Prov.* 3. 6.

1. When man goeth out, he may never come in more; when he comes in, he may

never lie down, or go to bed more; whe
he goeth to bed, he may never rise more,
we have plentiful examples of each: No
what a good God have we, that undert
keth to be our Nurse and Keeper, and pre
ſerver from all evil? *Pſal.* 121. 7.

2. *Paul may plant, and Apollo water,* an
man may eat the bread of carefulneſſe, risin
early, and going to bed late, *Pſal.* 127. 2
but unleſs God directs him, & bleſſeth him
he laboureth but in vain, and ſpendeth hi
ſtrength in vain, like *Iſa.* 49. 4. and there
fore let it be his wiſdome when he goeth a
bout any buſineſſe, or enterpriſeth any
thing, to call upon God by Prayer, to aſ
ſiſt him, direct him, and proſper him, as
Abrahams ſervant did, *Gen.* 24. 12. and the
without all doubt, he will make thee as ſuc
ceſſefull as him.

2. In giving entertainment to th
ſighs and ſobs of a troubled ſpirit. *Iſrael*
could not grone, but God heard it, *Exod.*
2. 24. As the ſin of the old world; ſo th
ſighs of the afflicted aſcend up to heaven
and come before God, and are ſo graci
ouſly accepted, that he ſets a mark on ſuch
as mourn for the abominations of the time
Ezek. 9. 4. and their own miſeries; ſo tha

we may cry out with *Paul*, Rom. 11. 33. oh the deepneſs of the riches of his goodneſſe to man. As for the Application, I will refer it to the next point.

Obſ. 4. From the conſideration of *Davids* love to his rebellious and wicked ſon *Abſalom*, I obſerve, That much greater is Gods love to poor ſinners. Hear God himſelf pleading the caſe or cauſe between himſelf and *Iſrael*, The people were bent to rebellion againſt him, *Hoſ.* 11. 7. that is, ſet on miſchief, not caring what they did, nor how they provoked him to anger. Now God at laſt is awakened, like a Giant out of wine, with the cries of their ſins; and ſeems to deliberate the matter in theſe words, *verſ.* 8. *How ſhall I give thee up*, Ephraim? *How ſhall I deliver thee*, Iſrael? *How ſhall I make thee, as* Admah? *How ſhall I ſet thee, as* Zeboim? *mine heart is turned within me, my repentings are rouled together. I will not execute the fierceneſs of my wrath, I will not return to deſtroy* Ephraim, *for I am God and not man*; and again, *Jer.* 31. 20. *Is* Ephraim *my dear ſon, or pleaſant childe? yet ſince I ſpake unto him, I ſtill remembred him; therefore, my bowels are troubled for him; I will ſurely have compaſſion on him.* If the words

be well ſcanned, what love of any father can come near the love of our heavenly Father? for how doth his heart mourn? how do his mercies over-look our iniquities? how are his bowels troubled? how are his repentings rouled together? how doth he in the midſt of wrath remember mercy? how doth he after all his menacings and threatnings recall our frailties, and his own bleſſed, glorious, and ever renowned attribute (the mercifull God) And ſo ſpare us? *ben quam bonus eſt deus, quam vilis homo?* O How good is God to *Iſrael*? and how unworthy, and unthankfull, and diſobedient is *Iſrael* to this good God? and that we may the better bluſh and be aſhamed of our ſelves and ſinfull courſes, let us look upon ſome branches of his Love, As,

1. When we were deadly ſick, and nothing could recover us, but the blood of his beloved and onely begotten Son, then he ſpared not his own Son, but gave him for us all to death, that we might live, *Rom* 8.32.

2ly, The eminency of his Love ſhines the more clear, if we conſider the perſons upon whom he caſt and beſtowed his Love, and that was upon grievous ſinners, as the

Apoſtle

Apostle shews, *Rom.* 5. 6. for Christ, when we were yet of no strength, died for the ungodly.

3ly, The unworthiness of the persons is aggravated by their loathsome condition, being *à capite ad calcem*, from the crown of the head to the soal of the foot, full of nothing but wounds and sores, and swellings full of putrified corruption, *Isa.* 1. 6. *Job* in that condition was loathed by his own wife, and friends; and for the King of Kings to be enamoured on such wretched *Lazaruses*, *Quantus amor?* how great was his Love? The blind, and the halt, and the lame, the soul of *David* hated; and who but God, would but have done the like? and therefore the stronger tie, and bond to bind us to love him, *Woo hath so loved us*, as it is, 1 *Joh.* 4. 11.

4ly, If our condition had been loathsome by divine Providence, it had not been much to be wondered at, that he should love deformed creatures of his own making; but when it came by our making, and marring by sin, what he had made beautifull, this speaks his goodnesse indeed.

5ly, Or for a good man one may die, *Rom.* 5. 7. but for an open and professed enemy

nemy, who but *David* would die? *Yet when we were enemies, we were reconciled to God by the death of his Son,* Rom. 5. 10. We conſpired, and crucified, and killed the Lord of Life, *Acts* 3. 15. and the Lord of Life layes down his life, to give us life; and is not this unheard-of love?

6ly, His love is moſt apparent by the rich purchaſe and price he paid for us; *For we were not redeemed with corruptible things, as ſilver and gold, but with the precious blood of Chriſt, as of a Lamb undefiled, and without ſpot,* 1 Pet. 1. 18. All the blood of Bulls and Goats in the world could not help us: but it muſt be the blood of the Lamb of God muſt purifie our conſciences from dead works, *Heb.* 9. 14. and when this Lamb muſt be ſlain to ſave us ſinners, who can deny his love to be very great?

The uſes hereof are theſe,

Uſe 1. The bountifulneſs, and loving-kindeneſs of our heavenly Father towards us, ſhould lead us all unto repentance, *Rom.* 2. 4. What could he have done for his vineyard, that he hath not done unto it? *Iſa.* 5. 4. he hath planted it with the beſt plants; he hath watered it, and dunged it, and pruned it, and hath beſtowed

much

much labour, and coſt about it, and love upon it, as the Dreſſer did upon the barren fig-tree, *Luk.* 13. 7, 8. He feeds us, he clothes us, and in a word, bleſſeth us with the bleſſings of his right hand, and of his left, *Prov.* 3. 16. *And now O man, what doth the Lord thy God require of thee? Surely nothing, but to do juſtly, and to love mercy, and to humble thy ſelf, and to turn from thy evil wayes, and to walk with thy God, Mic.* 6. 8. So that as the ſervants of *Naaman* ſpake unto him, 2 *King.* 5. 13. *If the Prophet had commanded thee ſome great matter, would'ſt thou not have done it? how much rather then, when he ſaith to thee, waſh and be clean?* I ſpeak unto you, if God had required of you, your lands, treaſures, wives, husbands, yea, your *Abſaloms*, ye muſt have parted with them: but he ſoares not ſo high, but contents himſelf with little, and that little is, to be grieved with ourſelves, for grieving him; to return unto the Lord, that he may return unto us, *Zach.* 1. 3. and to repent us of all our wickedneſs. He that will grudge God this, deſerves not to be owned for his childe. It was the ſaying of the man of God to the good *Shunamite*, 2 *King.* 4. 13.

Behold, thou haſt had all this care for us, what ſhall we do now for thee? and of *David*, Pſal. 116. 12. *Quid retribuam domino? What ſhall I render unto the Lord, for all his benefits?* even ſo, let it be our meditation, what we ſhall do for God, that hath done ſuch great things for us? For *where much is given, much is looked for*, ſaith Chriſt, *Luk.* 12. 48. Let us then with the *Samaritan* leper, chap. 17. 15. return and praiſe God, and that not only in tongue or word, but in our deeds, and lives, and converſations. Mark the Apoſtles argument, 1 *Cor.* 6. 20. *yeare bought with a price*, there is our Heavenly Fathers love. Now the ſequel tells us what lieth on our part to perform; *Glorifie God therefore in your bodies, and in your ſpirits.* A ſon honoreth his father, and a ſervant his maſter: If he be then our Father, let us honour him: If our maſter, let us fear him, *Mal.* 1. 6.

Uſe 2. Here is comfort, and Balm of *Gilead* to heal all that are wounded with their ſinnes; for if *David* could forget, and forgive (as we uſe to ſay) all the unkindeneſs, and wrongs done to him by his unnatural ſon *Abſalom*, and wiſh to die for him, who had as willingly die, as ſee him

live;

e; then out of all queſtion, God hath
ore yerning, melting, and tender bowels
wards them that lie grovling on the
th for their failings. Can *David* ſeal a
rdon to his ſon that ſtands up in defiance
him, abuſeth his wives and concubines,
bels, and takes armes to pull him out of
s Throne by head and ears? and will
t our heavenly Father receive us to mer-
, when we ſhall ſubmit, lament and be-
ail our errours and tranſgreſſions? weep
d howl, and beg, and crave forgiveneſs?
all *David* look a ſquint, and a to ſide
on the faults of his childe, and only eye
m as the fruit of his loins? and will not
od caſt all our ſinnes into the bottom of
e Sea, *Mic.* 7. 19. and not look upon us
our ſelves, but in his Chriſt, in whom he
well pleaſed, *Mat.* 3. 17. and with us in
im? *Wherefore let us comfort one another in*
eſe words. 1 Theſ. 4. 18.

Uſe 3. Is for inſtruction.

1. Are we ſo dear, ſo tender to our hea-
nly Father, as the very apple of his eye?
ech 2. 8. Doth he take all the wrongs, and
ppropriate all the injuries done to his
ons, as done to himſelf? *Acts* 9. 4. and
all we not beſtir us, when his name is
blaſphemed?

blasphemed? his son reviled? and his wo
is had in derision, or trodden under foo
I read of the dumb Son of *Crœsus*, seei
one ready to stab his Father, cries out, W
villain, stab my Father? What wilt th
murther my Father? Even so, although
be silent at our own harms, yet we should
grieved and mourn, and breath out indi
nation against those that highly dishono
and trample the blood of his dear Son und
foot, *Heb.* 10. 2. If we be not bastards, b
the true, Legitimate Sons of God, nothi
should affect us so much as when his glo
suffers: like *Moses*, and *Phinehas*, who w
spare neither head nor tail in the Lo
quarrel.

2ly. This may teach all parents, after t
pattern of *David*, to be like minded, a
tender-hearted towards their Children. B
many of you may seem to give me a sto
and a *Ne plus ultra*, to treat of this, eve
one thinking his own bird fairest, and c
rishing of it: but then do you not ov
love them? for that is as bad a sin as
to love them; and see how *David* w
whipped for that. And moreover let
tell you, that I have known some Fath
as salvage, as cruel, as unkind, as unnatu

their Chickens of their own hatching, more too, than the Dragons, and fierce ers, to their seed. Suppose they have nded; so did *Absolom*. Suppose they are ous, so was the Prodigal, *Luke* 15. Sup- e they are unkind, so art thou to thy Fa- r in Heaven. And if thou wilt not for- e them there trespasses, neither will thy venly Father forgive thee thy trespasses, t. 6. 15.

Use 4. Is for reproof unto those that wax nton under mercies: because God is good, y will be bad; because he is mercifull, e the Kings of *Israel*, therefore they will vitious; because he is slow to anger, erefore they will provoke him every day. d this was *Jesurun's* case, *Deut.* 32. 15. He at should have been upright, when he ixed far, spurned with his heel: thou art , thou art grosse, thou art laden with fat- sse: therefore he forsook God that made , and regarded not the strong rock of lvation. And this is too many of our es: but as *Moses* to the people, vers. 6. *o ye thus requite the Lord?* surely, instead favour, ye shall have frowns, and blast- gs, and sickness, and want, and curses on curses, as ye may read at large, 28. 15, &c.

&c. The father was sick of this disease, but by Gods mercy recovered, 2 *Sam.* 12. 7, 8 the Son falls into it, and dies without mercy, and for him *David* weeps, saying *O* Absalom, *my son, my son* Absalom. And so much of this point, *Davids* Passion.

II. The next General to be spoken of, is *Davids* compassion, *Would God I had died for thee, Oh* Absalom, *my son, my son*, wherein let us consider the tenderness of his love to his son, and that discovers it self by three eminent signals.

1. By preferring his safety and life before his own.

1. His care for his safety is discovered,

1. By the Charge he gave the Captains in chief, and the Souldiers under their command, to intreat the young man gently for his sake, *verse* 5. When *Absalom* was plotting and devising mischief in his bed, and out of it, to bring his father to ruine, then he good old man is taking care for his welfare. He was of *Themistocles* mind, who had rather forget and forgive an injury, than remember and requite it. Now as Christ said, *Go ye, and do likewise.* To render evil for evil, is Bestial; to render good for good is carnal; to render evil

for

for good in Satanical, and *Absalom*-like; but to render good for evil, is Spiritual, and *David*-like.

2ly, By his listening and inquiring after his sons welfare. *Is the young man* Absalom *safe?* verse 29. He deals not with the messenger concerning the event of the battel, or the condition of his friends that hazarded their lives to save his, or his standing or falling from the Crown: but the first question is about his *Absalom*, his tongue betraying his heart, that as *Joab* tells him, *chap.* 19. 6. that he was dearer to him than all the rest.

3ly, By his immoderate weeping and inundation of tears he shed for his son; *Lethryme non habent modum*, weeping keeps no mean, where tears make the musick. Water is good to wash, and bath, and cleanse, but not to drown our selves in it: even so, tears are good to cleanse away our inward filth of sin, but not plunge or drown our selves in them by despair, or excessive mourning; all the time the Army was out *Absalom* lay close to his heart.

2'y, He not only cared for his safety, but preferred it before his own, *Would God I had died for thee*; that is, O that I had stood in

Absaloms

Absolons place to have born the brunt o
the battel, and that the same darts thrust hi
thorow, had entred into my body, an
fallen upon my self.

2ly, Another eminent signal of the ten
derness of his love to his son is taken fro
the person for whom he would have died
expressed with an *Emphasis*, *thee*, *thee* Ab
salom. For a man to die for a wicked man
a table-enemie, a bosome traitour, a so
traytor, who but *David* would do it?

3ly, The greatnesse of his compassion
and tenderness of his affection to his son
discovered by the ingemination, and trebli
and quatrebling, over the words, as if he wer
not in *joco*, in sport, but *serio* in good ear
nest, and if God had so pleased, he woul
have made his word good. *O* Absalom
my son, my son Absalom, *would God I had di
ed for thee*, Absalom *my son*, *my son*. An
thus Christ wept over *Jerusalem*, and to
shew the bitterness of his grief he suffere
for the destruction of that City, he dou
bleth his words, and vents them with
passionate O, *Luke* 13. 34. *O Hierusalem,
Hierusalem, which killest the Prophets, an
stonest them which are sent unto thee, how of te
would I have gathered you together, as a hen do
her

her brood under her wings, and ye would not? This repetition of words in holy Scripture, implyes, 1. Either truth, as Verily, Verily; or 2ly Passion, as My father, my Father, 2 King. 13. 14. or 3ly, Compassion, as my son Absalom, my son Absalom, would God I had died for thee. *David's* love was either natural, and so he saith, my son, or carnal, and so he calls him his *Absalom*, or spiritual, and so he wisheth that he had died for him. He was so well acquainted with the will of God, by his revealed Word, that he knew so bad a life could not have a good end, and that it would be a hard matter for his soul to go to heaven, that had all his time served the Devil on earth, and therefore of the two, he thought his own case best, and that he was most fit to die, and so, if God had so pleased, chose to die. *I would God I had died for thee.* From whence we learn

Obs. That death which to the ungodly is the King of terrors, *Job* 18. 14. to the righteous is a welcom guest at all times. *Absalom* may be afraid to die, because the wages of his wickedness are always ready to be paid him, which is eternal death of body and soul for ever, *Rom.* 6. 23. When good *David* shall willingly

willingly resign up his soul into the hand
of his Creator: for he knows his end will
be peace, *Psal.* 37. 37. *Oecolampadius* being
ready to depart, in old *Simeons* Phrase in
comforted his friends that stood howling
about him, with these words; *Non mori ti-*
meo, quia bonum habeo Dominum, I am not a-
fraid to die, because I have served a good
God. He that fears God shall never need
to fear death; for Christ hath pulled out
the sting thereof, that he may tryumphant-
ly sing with the Apostle; 1 *Cor.* 15. 55, 56, 57.
O death where is thy sting, O grave where is thy
victory? The sting of death is sin: but thanks
be unto God, which hath given me victory through
our Lord Jesus Christ.

The Reasons why death is welcome to
the godly at all times, are,

Reas: 1. Because it is an end of their
sorrows, and the beginning and entrance
into the joy of their *Lord*, *Matth.* 25. 21.
it is the *Exodus* of their miseries, and *Ge-*
nesis of their comforts: It is as a Bridge
over which they must passe into life: (as the
Israelites must go thorow the red Sea) be-
fore they can get into *Canaan*, a *Land flowing*
with milk and hony, and all good things:
wherefore they rejoice to see that day (a-

old

old *Simeon* did) when he embraced Christ in his arms, *Luke* 2. 28.

Reas. 2. Because they are a people ready prepared for the Lord, *Luk.* 1. 17. they are not fool-hardy like others, who put far away from them the evil dayes, that they may boldly approach unto the seat of iniquity, *Amos* 6 3. but they are still thinking of death, and looking for death, and providing for death, that whensoever it comes, early or late, at the Cock crowing, at midnight, or the dawning of the day, they may enter into the rest remaines for the people of God, *Heb.* 4. 9.

Reas. 3. Because they have *Jachin* and *Boaz*, faith, and a good conscience, to support them from sinking under the paine of death. And this made the thief on the Crosse to die joyfully, believing Christs words, that he should that day be with him in Paradise, *Luk.* 23. 43. this made St. *Steven* to laugh in death, beholding the heavens opened, and Christ standing at the right hand of the Father, ready to receive his spirit, *Acts* 7. 55, 56. and this made *David* so willing to die for *Absalom*, because he believed that his sinnes were covered, *Psal.* 32. 1.

Obj. Did *David* well to wish for death? or to die for his sonne?

Answ. 1. *Mortem optare malum, formidare pejus.* It is not good to wish for death, but worse to fear it: It is an argument of great weakness to dispute with God, much more to quarrel with God, and most of all to seem to be wiser than God. We pray, and *David* prayed, *Thy will O Father be done*; and yet here he seems to prefer his own will before Gods. *Would God I had died for thee* Absalom. So that as the Apostle speaks, *James* 3. 10. *This thing ought not to be.*

2ly *David* did favour much more in this wish of flesh and blood, than of spirit; for that altogether submits with patience to suffer, and bear what the good pleasure of the Lord is to bring to passe: when the other grumbles, and murmurs, and repines at every thing contraries their humours. This was *David's* case, and was his failing, as the best want not theirs.

Use, Speaks the true happy state of a godly man. He will not be afraid of evil tidings: for his heart is fixed, and he believeth in the Lord, *Psal.* 112. 7. when the wicked, *trepidant ad arundinis umbram,* tremble at the shaking of a leaf, and flee when

none

none purſueth; then the righteous are as bold as a Lion, *Prov.* 28. 1. The very thought of death ſtrikes the ungodly as dead, when they that fear the Lord (like the Swan) ſing the ſweeteſt ſong in death, and the ſong of the Saints, *Rev.* 22. 20. *Come Lord Jeſus, come quickly.* The wicked when they are viſited with ſickneſs, which is deaths Paratour to ſummon them into the Court for to give up their great accompt, like the unjuſt Steward, *Luk.* 16. 2. they roar, and howl, and crie, like the hog, which thinks he is never taken but to have his throat cut: when the upright and juſt look up, and lift up their heads with joy, and comfort, for their redemption draweth near, *Luke* 21. 28. When the wicked call to the mountaines to fall upon them, and to the hills to cover them, and hide them from the preſence of him that ſitteth on the Throne, and from the wrath of the Lamb, *Rev.* 6, 16. The righteous ſhout for joy, like thoſe that divide the ſpoyl, and rejoyce according to joy in harveſt, *Iſa.* 9. 3. *for they ſhall be gathered like wheat into the Lords Garner, when the chaff ſhall be burned with unquenchable fire*, Mat. 3. 12. And as *Balaam* ſaid, *Numb.* 23. 10. *O*

that my latter end might be like his. And ſo thus much of the firſt perſon, ſpoken of in the text, *David*: with his paſſion, and compaſſion.

2ly. The next perſon is *Abſalom.* And in him let us conſider,

1. His Name.

2ly. His Perſon.

3ly. His Life.

4ly. His Death. Of theſe in order.

1. His Name, and that was *Abiſhalom*, which ſignifies, his fathers peace. He was ſo ſweet a Babe, that his father promiſed himſelf great matters, and hope in him: but he proved the greateſt croſſe that ever he did bear. So that we cannot ſay, *Vt nomen ſic natura*, (as *Abigail* did of *Nabal*,) As his name was, ſo was he: For he was a moth, a canker, a thorn in his fathers eye, and the greateſt diſturber of his quiet, and reſt, and eaſe, and peace, that ever he was acquainted with; that he is conſtrained to flee, and ſhift for his life, leſt he be devoured by his Sonnes ſword, 2 *Sam.* 13. 14.

2ly. His perſon. And ſo he was the faireſt of ten thouſand: for from the ſole of the foot, to the top of his head, there was no blemiſh in him, 2 *Sam.* 14. 25. He had

had a fair body, but a foul ſoul and heart: like the Swan, which hath a white feather, but a black skin. Or like *Mauſolus* his tombe, or the painted Sepulchres in the Goſpel, glorious and beautiful without, but full of rottenneſs and ſtinking bones within; Or like a white glove, over a ſcabby hand; Or like the Phariſees in ſheeps clothing, but inwardly were greedy wolves. His garment was made of Linſey-woolſey, which was forbidden in the old Law, *Deut.* 22. 11. by woollen is ſignified, ſimplicity: by linnen, ſubtilty: and under this weed he had almoſt couzened his father of his life, and Kingdome, as *Jacob* did *Eſau* of the bleſſing. From whence we learn.

Obſ. All is not gold that glifters, as all are not *Iſrael*, which are of *Iſrael*, Rom. 9. 10. All is not current coin, that hath the Parliament ſtamp; nor all good men, that look demurely, and ſpeak fairly and religiouſly, *able to deceive (if it were poſſible) the very elect*, as Chriſt ſpeaks, *Mark.* 13. 22. and therefore our Saviours counſell is, *John* 7. 24. *Not to judge according to the outward appearance.* What a Saint was *Abſalom* in ſhew? yet what a devil in practice?

and this age is full of theſe *Abſaloms*.

3ly, His Life; and thus his fair face was daubed, and ſoiled with many a black ſpot; His whole life was tainted with innumerable blemiſhes, one drawing on another. As to inſtance in ſome.

1. He was a murtherer; and this aggravates it ſelf by theſe circumſtances.

1. A murtherer of his brother *Amnon*, 2 *Sam.* 13. 28. who the nearer he was, the dearer he ought to have been: *For no man hateth his own fleſh, but nouriſheth, and cheriſheth it*, Eph. 5. 29. We ſay, that it is an ill bird defiles his own neſt: but we may conclude, that is the worſt bird in the neſt that picketh out his brothers eyes, and ſucks his blood.

2ly. In that he masked his foul intention, with the veil of love and kindeneſs. *Abſalom* had a ſheep-ſhearing, *verſ.* 24. and a great feaſt towards, and he could not, would not eat his meat alone, and therefore he invites all his brethren to the banquet: but as the children ſpake to their mother, 2 *Kings* 4. 40 there was (*Mors in olla*) death in the pot, and *Amnon* muſt pay the reckoning with his life.

3ly. That he murthered him when his heart

heart was merry with wine: not only labouring to kill his body, but his ſoul too; and how doth this curſed act hang like a leproſie upon the skirts of his garment, to make him odious to all ages?

2ly. He was ambitious.

1. Of popular applauſe, 2 *Sam.* 15. 4. *O that I were made judge in the land, that every man that hath any controverſie, might come to me, that I might do him juſtice.* O brave Mountebank, that ſets forth golden wares, and promiſeth mountaines, but hides the poiſon, (as the Fiſherman doth his deadly hook under a fair bait) which he intended to give them when he had accompliſhed his deſign.

2ly. He not only gives the people (*bona verba*) good words to delude them, but courteous deeds, *verſ.* 5. And when any came near him, and did him obeiſance, he puts forth his hand, and took him, and kiſſed him. And by this means he ſtole the hearts of the men of *Iſrael*, *verſ.* 6. and ſo makes way,

2ly, By his ambition to reach the Crown, *v.* 10. he acts the Devils part, to beguile, to ſeduce, and to drive on his ſelf-ends, for he tranſporteth himſelf into an

Angel of light, 2 *Cor.* 11. 14. and this muſt needs help to make up the meaſure of his wickedneſſe, and ſo bring upon himſelf a correſponding puniſhment. His ſin is the greater, becauſe by his example he hath taught others to look up to heaven, to ſmite upon their breaſts, to pray long prayers, to preach, to uſe Scripture-Sentences, when they are acting the moſt deviliſh miſchief, or aſpiring to the Throne.

3ly, He was a grand hypocrite, and *Simulata ſanctitas duplex iniquitas*, counterfeit godlineſſe, is double wickedneſſe. The beaſt tells his Father a fair Tale, *v.* 8. Thy ſervant vowed a vow, when I remained exile in *Geſhur*, in *Aram*, ſaying, *If the Lord ſhall bring me again indeed to* Hieruſalem, *I will ſerve the Lord.* Oh brave, what? a religious wretch and Caitiffe? What? to make godlineſſe a Cloak for his Villanie. What? to make Piety ſerve for a ſhooing horn to draw on his intereſt to the Kingdome. What? to make the Goſpel of our Lord Jeſus Chriſt to be evil ſpoken of through him and his juggling. Surely, *It were better a milſtone were hanged about his neck, and he were caſt into the bottome of the ſea*, Matth. 18. 6. but from hence we learn,

Obſ.

Obſ. In nomine Domini, incipit omne malum.

Religion is made a ſtalking horſe to palliate all evil. If *Ahab* cannot get *Naboths* vineyard by fair play, he will have it by foul, he will proclaim a Faſt, 1 *Kings* 21. 9. and two ſons of Belial ſhall be hired to bear falſe witneſſe againſt him, and he ſhall be ſtoned, and then he will be merry, and take poſſeſſion, *v.* 16. If *Abſalom* can no other way ſupplant his Father, he inſooth hath a Vow to pay unto the Lord in *Hebron*, and there he will take advantage of the place to mutinie and rebell, and raiſe Forces to drive his Father out of houſe and home, 2 *Sam.* 15. 16. And this ever was, is, and will be the practice of ambitious ſpirits, to ſtrain their conſciences, and to make uſe of Religion to ſtirrop them into the Saddle; but my prayer for them ſhall be, that their end may be like *Abſaloms*, and as *Cuſhi* ſaid in the context, *So let all the enemies of the Lord my King periſh.*

4ly, He was a traytor,

1. To his brother, in taking away his life: but here he ſeemed to be a pettie traitor, becauſe he fell alone.

2ly, To the people of *Iſrael*; for he decoyed *Iſrael* into a net, yet they out as well

as

as they could, Fall back, fall edge. So it is ſaid, 2 *Sam.* 15. 11. *And with* Abſalom *went two hundred men out of* Jeruſalem, *and followed him in their ſimplicity, knowing nothing*: like many of our Zelots, who were at firſt blindly led, but when they had wel ſmarted for their folly, cried (*peccavimus*) with the Prodigal, they were miſinformed, and gulled, and cheated of their expectation by the Grandees, who ſought themſelves, and not the Lord Jeſus Chriſt, and as the Apoſtle ſpeaks in one kind, ſo it may be ſaid on the contrary, They ſought yours, not you, 2 *Cor.* 12. 14. Ours, not us.

3ly, He was a traitor in *Folio* to his own Father, ſeeking *vi & armis* to depoſe him, I, and to quench his thirſt with his blood. But hold *Abſalom*, for he is thy father. Hold *Abſalom*, he is thy fond and moſt indulgent Father. Hold *Abſalom*, he is thy old Father, full of gray hairs, the which are bloſſomes of the grave. Hold *Abſalom*, and give a check-mate to thy ambition for a while, and then ride on, and do thy will. Look upon thy brethren and ſiſters, his Wives and Concubines, thy companions with him. Look upon the Virgins in *Jeruſalem*, the Prieſts of God,

the hazard of War, the ſad effects of the ſword, as Rapine, Famine, Blood, Deſolation, &c. and if thou haſt not ſold thy ſelf to work wickedneſs in the ſight of the Lord, like *Ahab*, or art not given over to a reprobate ſenſe, *Rom.* 1. 28. then theſe things cannot but melt thee, relent thee, and dam up thy way from proſecuting thy deviliſh purpoſes any farther. I, but thinks *Abſalom*, that is not the way to the Kingdom and Scepter, and to reign, and therefore be it never ſo foul, I will thorow it, and as *Cæſar* ſaid, *Vel inveniam, vel faciam*, I will hack and hew it out with my ſword: and ſo having gathered together all the men of *Iſrael*, from *Dan* to *Beerſheba*, and made him ſelf ſtrong for the battel, he prepares to divide the ſpoil. Oh unparalleld traytor; for

1. He ſought the death of the Lords anointed; and that it is aggravated in theſe Circumſtances.

1. His anointed child: *And right dear and precious in the ſight of the Lord is the death of his Saints*, Pſal. 116. 15.

2ly, His Prophet, who was as the apple of Gods eye, very tender to him, *Zech.* 2. 8. and concerning whom he hath given ſo

ſo ſtrict a charge, *Pſal.* 105. 15 *Touch not mine anointed, nor do my Prophets no harm.*

3ly, That he was anointed his King, a King of Gods own pointing out, 1 *Sam.* 16. 12. a King after Gods own heart, 1 *Sam.* 13. 14. A typical King of Chriſt; a King-father, and a father to his people, ſo well as to his own children; a nurſing father, *Iſa.* 49. 23. And for *Abſalom* to rob God and men of ſuch a King, who would not, ſhould not fight it out to the death, like *Zebulun* and *Nephtali*, *Judg.* 5. 18. to ſave him, but *Abſalom* and ſome of his Faction who love to fiſh in troubled waters? but hence we learn,

Obſ. That one ſin, (if not in time ſtifled) makes way for a bigger, as a little wedge doth for a greater. Read backward, and ye ſhall find that his ſin grew like a ſnow-ball, to a very great pitch and height, and ſo I may compare it to *Elijahs* cloud, 1 *Kin.* 18. 44. the which at firſt ſeemed no bigger than a mans hand, but by and by it over-ſpread the heaven, or like to *Ezekiels* waters, *chap.* 47. 3, 4, 5. which came to the ancles, then up to the knees, then to the loins, and afterward waxed ſo deep, that they could not be paſſed over; or like to that fountain which became a river, *Ezek.*

10.

10.6. and as our Proverb is, Give the Devil an inch, and he will take an ell. We read *Matth.*12.43,44, 45. of an unclean ſpirit in a man, *Which goeth forth and taketh ſeven other ſpirits worſe than himſelf, and they enter in and dwell there*: Even ſo, if we give way to one unclean ſpirit, one ſin, yea, and as *Lot* ſayd of *Zoar*, a little ſin, we make way for all ſin, that we may ſay, as *Jacob* did of *Gad*, *A Troop cometh.* As the Sea making the leaſt breach, be it thorow a mole-hole, preſently grows bigger and bigger upon it, and pours in an inundation to the deſtruction of man and beaſt; and as the Story geath of the Hatchet, which begging a withered bough of an Aſh to make it a helve, inſtantly falls to work, and cuts down the tall Cedar, and ſtrong Oke, and green Elm, and Aſh which ſtood before ſecure; and as *Pompey* marching with his Souldiers to take a great and rich City, and finding the gates ſhut, and the oppoſition ſtrong, he craves leave of the Citizens to give entertainment to ſome few of his wounded and ſickly men, and he would paſſe away without their leaſt diſturbance, the which having obtained, they in the night opened the gates to the General, and

the

the stronger men, to the sacking and utter undoing of a famous City. Even so, if the Devil can but beg a helve for a hatchet, or make a breach in mans heart to get in his little finger, he will strain hard to make room for his head, and if he can get in his head, he will draw in his whole body, or if he can procure the favour from us to give entertainment to some weakling and puling sins, then he cries out with *Mosh*, now *Mosh* to the spoil, now Devil to thy prey; and therefore,

Use 1. is for our instruction, to kill the Crocodile in the egge, lest it grow to be a serpent, and so kill us; to quench the fire whilst it is but a spark, lest it get head, and so consume us. *Obsta Principiis*, withstand the beginnings of sin, lest they grow to be so mountainous, that they crush thee down to hell. *Venienti occurre morbo*, saith the Physician, Prevent the disease by taking Physick in time, lest it run on and destroy thee before thy time. If *Absolom* had observed this rule, he had never fallen, so shamefully, so suddenly (like a child new born) so wonderfully like *Jerusalem*, Lam. 2. 19.

2ly, *Absalom's* Treason is aggravated, in

that

that he sought the death of his father, his father that begat him, and his father that so well loved him? He was troubled with a new disease at that time; for he was sick of his father, and nothing could cure him, but his removal out of his eye, that he might sit at Helm, an steer the ship; from whence we learn,

Obs. That when Kings, Princes, Governors and Magistrates shall suffer sin to go unpunished in others, God will make them so spared, instruments to punish them. *David* permitting *Absalom* to run on in sin, out of one sin into another, not executing the Law or justice upon him, God makes him, (as the *Canaanite* to the *Israelite*) *Num.* 33. 55. *A prick in his eye, and a thorn in his side.* We have a Proverb, Save a Thief from the Gallows, and he will hang thee at last, if he can. *Ammons* Murther deserved severe punishment by the Law of God: but *David* out of foolish pity omitting it, and winking at it, God sets him home to him at last, and raiseth up the son of his bowels and love too, to hunt after his life. *Absalom* may grieve God, and yet that doth not much grieve *David*: wherefore God takes his own quarrel in

hand

hand, and causeth him to be the greatest grief that ever he encountred withall; and so hear him roaring and howling forth this sad lamentation and Dittie for him, *O* Absalom, *my son, my son* Absalom, *would God I had died for thee, O* Absalom *my son, my son.* And so I passe to the last point,

4ly, Which is *Absaloms* death. The two Generals, *Absalom* and *Joab* joyned Battel to dispute the Controversie about the Crown, and at last *Absalom* being worsted flieth, and flying the Mule came under a great thick Oke, *And his head caught hold on the Oke, and he was taken up between the heaven and the earth, and* Joab *took three darts, and thrust them thorow* Absalom, and so he died, *verse* 9. 14. Died between heaven and earth, as unworthy by reason of his debauchednesse, to go to the one, or to have a burial place in the other: the which is a most terrible and fearfull example of Gods vengeance,

1. Against Rebels to their King.

2ly, Against those that are disobedient to Parents; and yet as bad as he was, *David* the King wept for him, saying, *O* Absalom, *my son, my son* Absalom, *would God I had died for thee, O* Absalom, *my sonne, my son.*

Abaliahs

Athaliah's deteſtable Treaſon.

SERMON III.

2 Kings 11. 14.

Then Athaliah *rent her cloathes, and cried, Treaſon, treaſon.*

VErbum diei in die ſuo, was the Apoſtles charge to *Timothy*, 2 Tim. 4. 2. and therefore it ſhall be my practice: for ſaith *Solomon*, Prov. 25. 11. *A word ſpoken in ſeaſon, is like apples of gold with pictures of ſilver.* How well then doth this Text match the occaſion of this our meeting together at this time? which is to give thanks unto God for the diſcovery of *Sun-*

dercombs deſperate Treaſon, againſt *Oliver* Lord Protector. *Then* Athaliah *rent her cloaths, and cried, Treaſon, treaſon.*

Herein let us conſider theſe two generall branches.

1. *Athaliahs* action; *Then* Athaliah *rent her cloaths.*

2ly. *Athaliahs* paſſion; *And cried, Treaſon, treaſon.*

In the firſt let us conſider theſe two particulars,

1. The ſubject of her action, her cloaths: *ſhe rent her cloaths.* Ah *Athaliah*, this was a more ſuitable occaſion for thee to follow, the Prophets inſtruction, *Joel* 2. 13. in rending thy heart, and not thy garments: But ſhe that had no heart to ſpare infants, like *Herod*, had no heart to repent, and ſo runs on ſtill in revenge. And if ſhe can make man the ſubject of her wrath no longer, her cloaths ſhall feel it, and ſpeak her minde. *She rent her cloaths.*

2ly. The time of her rageing, and mad, wilde action, implyed in the firſt word, then. *Then ſhe rent her cloaths.* Then, when ſhe ſaw another ſun riſen up in *Judah* to eclipſe her pride, her glory, and her hautineſs; Then, when ſhe found ſhe could no

longer ſtand, or keep the ſaddle, or wear the Crown, *She rent her clothes.*

In the ſecond conſider with me theſe two particulars likewiſe.

1. The manner how ſhe vents her paſſion: *She cried.* Her dead and ſeared conſcience now revives, and whiſpers in her ears that ſhe had committed crying ſins; and ſo conſidering how near her door the puniſhment of them was come; as a woman amazed, frighted, and ſtartled at it, ſhe cried out for help, when ſhe was paſt cure; *ſhe cried.*

2ly The cauſe of her paſſion, and of her heavy exclamation, in theſe words, *Treaſon, Treaſon.* She had committed Treaſon againſt heaven, and the King of heaven, and that never troubled her, which is the greateſt Treaſon of all. She had committed Treaſon in murthering the Kings Seed, and that lieth not nigh her heart: but when ſhe ſeeth her full ſea ebbing, her ſun ſetting, her bright day drawn to an end, and ſhutting in, her hour-glaſſe run out, and her doom of death paſſed upon her, *Then ſhe rent her clothes and cryed, Treaſon, Treaſon.*

Herein let us for the better diſcovery and opening the Text conſider theſe four particulars.

1. What *Athaliah* ſignifies.

2ly, Who *Athaliah* was,

3ly, What her Treaſon was; and that which ſhe complained of.

4ly, What her end was; and of theſe in order.

1. *Athaliah* ſignifies, time for the Lord. When the ungodly deſtroy Gods Law, and bring it into utter contempt, then ſaith *David* in this ſenſe, *Pſal.* 119. 126. It is time for thee Lord to work, that is, to ſend help, either by converting or confounding the enemies thereof: as God converted *Saul*, but confounded *Herod*. When the wickedneſſe of the Amorites is full, *Gen.* 15.16. and the corn ripe for the harveſt, then it is time for the Lord to thruſt in his ſickle. When *Abaliahs* feathers of pride are full grown, then it is time for the Lord to deplume her, and ſend her as naked out of the world, as ever ſhe came into it. When ſhe was joined to Idols, it was time for the Lord to make her know, that an Idol was as vain a thing, as a horſe, to ſave her from tumbling, and ruine, and deſtruction. *Pſal.* 33 17. And this time is come, and is made good to a tittle upon her, all crying out with one voice, as they did

againſt

againſt *Paul*, *Acts* 22. 22. *Away with ſuch a woman from the earth: for it is not meet that ſhe ſhould live.*

ably. Who *Athaliah* was from the beginning. And ſo ſhe was deſcended from high Parentage: for ſhe was daughter unto *Omri* King of *Iſrael*, 2 Kings 8. 22. and mother to *Ahaziah* King of *Judah*, and wife to *Jehoram* his father. As ſhe came from a high Stock, ſo ſhe ſoared high: and nothing could ſatisfie her ambition, but the Scepter and ſway of the Kingdom, and the Crown: and have it ſhe will, *per fas*, *per nefas*, be it right, be it wrong, rather than ſhe will miſſe of ſo goodly a bait. From whence we may learn,

Obſ. That ambitious Spirits will climb over the head of all wickedneſſe, and make it their foot-ſtool to raiſe them to honour. When *Eteocles* and *Polynices* his brother were contending for their Fathers kingdom with naked ſwords in their hands, ready to ſheath in each others bowels, then *Jocaſta* their Mother ſtepped in between them, mediating for peace and accommodation upon her bended knees, uſing theſe or the like words: What my ſons, the ſons of my womb, the ſons of my deſires, as

Bath-sheba the Mother of *Solomon* said to him, *Prov.* 31. 1. rather than let my eyes be spectators of your selves weltring in your bloud, *in me convertite ferrum*, put up your weapons into the womb that did conceive and bear you. But saith *Eteocles* to her, *Pro regno velim patriam, penates, conjugem flammis dare: Imperia precio quolibet constant bene*, To gain a kingdom, I would set Country, Houshold-gods, wife, and all on fire, like *Troy*; for Kingdoms and Crowns cannot be purchased at too dear a rate. *Absalom* to step into his Fathers throne, *quid non audet?* what will he not? what dares he not to do? And it was the speech of one in later times, who having by perjury, dissimulation, and treachery, mounted himself aloft; That if he fell, all the Commonwealth should fall with him: farr preferring his private interest before the publique. And *Athaliah* was cast into the same mould; for neither the frown of God, the curse of the people, the tears of Innocents, could give a *supersedeas* to her wicked design she had in hand; but a kingdom she will have, although she buyes it with the losse of her soul.

Obs. 2. As it was said of *Corax* and *Lysias*, *mali*

malus corvi, malum ovum, a curst Crow hath hatched a shrewd egge; a crafty Master hath bred as crafty a scholar: Even so as *Isay* speaks, 28. 2. *Like father, like daughter*: a wicked father, 1 *King.* 16. 25, 26. and 29. vile a child. Of all the Kings of *Israel* there was not one good: and of all their children there was not one thoroughly righteous. Its true, there was found some goodnesse in *Abijah* towards the Lord God of *Israel* in the house of *Jeroboam*, 1 *Kings* 14. 13. but it was but some, and that God takes notice of, and that goeth not unrewarded: but of all the rendue, we hear no such news, so unhappy a thing it is to be the child of a bad father, for saith *David Psal.* 18. 26. *With the froward he shall learn frowardnesse, and with the ungodly, ungodlinesse*; and so I passe to the next particular.

3ly, What *Athaliahs* Treason was, with that she complained of. *Athaliahs* Treason was *Monstrum, horrendum, ingens*, so heinous, so detestable, so abominable, that heaven could not but mourn over it, the earth tremble at it, and the mountains and hard rocks be moved for it. God could not but loathe & abhor the author of it, Man could

not but be startled at her inhumane barbarism, and the Devils themselves not own it; for when she saw that her son was dead, she arose, and destroyed all the Kings seed, *verse* 1. that is, all those that were of the house of *Judah* (but one called *Joash*) whom *Jehosheba* stole away, and nursed up privately, *verse* 2. Alas, What harm had these harmlesse Lambs done? What misbehaviour did she see in their unspotted lives, that death must presently remove them out of her sight? It was *Hecuba's* speech, *Thesei vultus amo illos priores, quos tulit quondam juvenis*, that she was in love with the youthfull fresh face of *Theseus*, which seemed lovely as the morning, and whose cheeks were comely, *Cant.* 1.18 and why should not these *Athaliah*, give a check mate to the violent torrent of thy swelling, envenomed rage against them? *Athaliah*, look upon the Royal blood streams in their veins. *Athaliah*, look upon their innocency. *Athaliah*, look upon their sweet and amiable countenances, and if *Nihil horum ora vultusque movebunt*, none of these can move thee to pity them, to spare them, to have compassion on them, then let the tender bowelness of a mother melt thee; for how will *Rachel*

bel mourn for her children when they are not? *Matth.* 2.18. Thou wert once a mother thy ſelf, and let thy own tongue ſpeak, What pangs and throbs (like a ſecond labour) thou enduredſt in thy heart, when thou loſt thy ſon, and therefore let the remembrance thereof move thee to have a fellow-feeling of other womens miſeries; or if that be too weak to refell, repel, and null thy ambitious, high towring thoughts, then call to mind the conſanguinity and affinity they had with the ſon of thy love, to quench thy burning thirſt after their blood; or if that be too weak an Argument to convince thee, then let the remembrance of thy own ſhame, and the grumbling and muttering of a diſcontented people fright thee from doing ſuch a curſed act. *Athaliah*, remember that for blood, and ſuch grand wickedneſſe, the Land mourns, *Jer.* 12.4. *Athaliah*, remember that a houſe cannot be eſtabliſhed by iniquity, *Prov.* 14. 11. *Athaliah*, remember what a terrible wo is denounced againſt thoſe that build a Town with blood, and erect a City by iniquity, *Hab.* 2. 12. *Athaliah*, remember the Saints cry day and night unto the Lord, to judge and avenge their blood, *Rev.* 6. 10.

and

and then if thou be not more savage tha
the Bear robbed of her whelps, and give
over to a Reprobate sence to work evil, an
all manner of evil in the sight of the Lor
like thy Progenitors, thou wilt stifle thi
design in the birth. I but thinks *Athaliah*
How shall I wear the Crown, and sway th
Realm then? *An.* Imprison them, and tha
is cruelty enough toward the heirs apparen
of a whole Kingdom. I but thinks *Athali*
ah, they may break prison, and pull th
Crown off again from my head. *An.* The
banish them, proclaim them Traytors i
they disturb thy peace, and cause the Pam
phleters to libel them, disgrace them, an
bring them into an *odium* with their Sub
jects. I but thinks *Athaliah*, they will be al
wayes undermining my new, upstart ho
nour and foundation, and hatching one e
vil or other against me, and therefore m
surest course will be to take off their heads
and here she sets up her staff, fall back, fal
edge, this she resolves to do, be it pleasin
or displeasing to God or man. She intend
to make sure work where she goeth, so wel
as she can: and so cuts off all that migh
lay claim to her usurped interest. An
now she conjectures, the Crown is naile

faſt to her head: She thinks that her houſe is builded upon a rock that will not deceive her: She ſuppoſed like *Babylon*, Iſa. 47.7. That ſhe ſhall be a Queen for ever, and ſo ſhe ruffles it, and vaunts it, like *Nebuchadnezzar* over his *Babel*, *Dan.* 4.27. and glorifies her ſelf ſix years together, not fearing or feeling any ſtorm to diſquiet her: She ſings a Lullaby to her ſoul, with the rich man, *Luke* 12.19. *Soul take thine eaſe, eat, drink and be merry*: ſhe cries peace, peace, when there was no peace, *Jer.* 6.14. for when ſhe leaſt dreamed of it, then her wickedneſſe lay at her door, like a fierce Maſtiff, to rend her into peeces, and rob her, and ſpoil her of all her glory; and the Lord bringeth a Vine as it were out of *Egypt*, and raiſeth up an Infant out of the duſt to dethrone her, by name, *Joaſh*, by birth of the line of *Judah*, as he had promiſed *David*, *That he ſhould not want a man to ſit upon his Throne after him*, Jer. 33.17. And all this he bringeth to paſſe by weak means, (as when men are loweſt, then he is ſtrongeſt) and loves to be Jehovah-Jereh, ſeen in the Mount; even by *Jehoiada* chief Prieſt, who anoints him, proclaims him King, and the people with acclamations of joy, ſhout,

shout, lift up their voices like trumpets, and cry out, *Vive le Roy*, Let the King live for ever, *verse* 12. *God save the King, God save the King.* Wherefore

1. Let no man be sory, as they that are without hope, 1 *Thes.* 4. 13 for he is the Almighty God, as he told *Abraham*, *Gen.* 17. 1. to do wonders for us, as well as for *Judah.*

2ly, Let us comfort one another in the meditation of his power; mans necessity is Gods opportunity to help, and if his help be deferred for twice six years, *Wait for it shall surely come, and not stay*, Hab. 2. 3.

Thus her stiff mountain is shaken, that she may speak with *David*, *Psal.* 30. 6, 7. *In my prosperity I said, I shall never be moved, I having made my mountain so strong: but thou didst hide thy face, O Lord, and I was troubled.* Thus the scale is turned, and *Athaliah* so nettled at the noise, and clamours ecchoed into her ears, that she must hasten to see what news was stirring abroad, *verse* 13. but her eye no sooner gave the relation thereof, but her countenance changeth, her flesh trembles like an Aspen leaf, and her joints are loosed, and her hands shake, as with the Palsie troubled: her heart now condemns her

her, the dead ſerpent or viper now flies in her face, like *Pauls*, and her tongue vents forth her grief, bellowing forth *Treaſon, Treaſon.* How now *Athaliah*, is it Treaſon for *Joaſh* to reſume his Birthright? How now *Athaliah*, is it become Treaſon for the heir to uſe means to ſit in his own Throne? How now *Athaliah*, ſhall the greateſt Traytor complain of Treaſon? if Treaſon (as indeed thou calleſt the omnipotent Juſtice it ſelf) be ſo hatefull to thee now, why didſt thou not abhor it at firſt? Why didſt thou learn others the Trade of high Treaſon; and why didſt thou manage it with an irrelenting heart, and ſtrong hand againſt others? Look up, now, and ſee how juſt God is maintaining the cauſe of the righteous, according to that of *David*, *Pſal.* 37 25. *I have been young, and now am old, yet I ſaw never the righteous forſaken.* Look up now and bluſh, to ſee upon what a ſandy foundation thou didſt build thy neſt; and how thy truſt is but as a Spiders Web, *Job* 18.14. and thy confidence cut off. Look upon the men of *Judah*, and behold how ſoon their hearts are turned from thee: and they that were accuſtomed to make the air to ring with their Hoſannaes, now clamour

nour crucifige, and they that used to cry God save the Queen, now cry God save the King, and laugh at thy out-cry, *Treason Treason*; from whence we may gather,

Obs. 1. *De male quæsitis vix gaudet tertius hæres.*

Goods, and possessions, and Kingdoms ill gotten, seldome hold out to the third generation; our eyes have read of and seen such changes in our time, and *plurium est oculatus testis unus, quam auritus decem*, what our eyes have been spectators of, carries more certain credit with us many degrees, than what we hear, and therefore I shall not enlarge my self herein. *Athaliah* speaks enough this truth, whose eyes did see her rising and setting, her mounting up, and falling down: for wickednesse overthroweth the sinner, *Prov.* 13. 6. and therefore *Stringat tenuis mea littora puppis.* Let others sail in the middest of the swelling Ocean, and climb high, yet my desire shall be to go by the shore side: *For a little that a righteous man hath, is better than the Revenues of the wicked*, although they be large, and great, *Ps.* 37. 16. Because there is a moth, and a canker, and a *Jonah's* worm in them, to

blast

blast them, and smite them, and destroy them. Have ye not read, nor heard of, nor seen one by fraud, and lying, and hypocrisie, and swearing, and forswearing step into the Regal Chair, and his son to keep it warm for a short time after him, and then the old Prophesie, and this Doctrine to be verified, *Nullus?*

Obs. 2. According to that of *Solomon*, *Prov.* 21.30. *There is no wisdome, nor understanding, nor Counsel against the Lord.* *Athaliah* thought that she had made all cock-sure; but how easily and suddenly doth the Lord defeat the counsel of *Ahithophel*! How quickly doth the Lord break her arm of flesh! and how instantly doth the Lord turn all her wisdome into foolishnesse? as it is written, 1 *Cor.* 1.19. *I will destroy the wisdome of the wise, and cast away the understanding of the prudent.*

Obs. 3. Is, that although the Lord be slow, yet is he sure, although he hath leaden feet, yet he hath iron hands, *Psal.* 2.9. although he suffers the wicked to reign long in their wickednesse, yet at last he puls down the mighty from their seat, as *Mary* the Mother of our Lord said, *Luke* 1.52. & brings them to a sharp account for all.

steered the Ship, governed the Kingdom sate fast in the saddle six years together, the men began to think it impossible for her Chariot-wheels to be overturned and overthrown: but then when she and others least dreamed of such a change, God make himself known in *Iudah*, and his works in *Israel*, *Psal.* 76. 1. and casts her out of the Throne, and strips her of all her pomp.

Obs. 4. There is no constancy nor stability to be found in earthly things. They are like the *Heliotropium*, which opens and shuts, like unto the sea, ebbing or flowing, like unto the Moon, waxing and waining, like unto the Journall of the Israelites, sometimes sweet, sometimes *marah*. If there be joy in the morning, there is sorrow in the Evening. If the Skie be one day clear, it is ten to one, but the next it is cloudy and watterish. If *Athaliah* now pricks and trims up her self, and smiles and laughs, by and by she is at her wits end, crying out, *Treason, Treason*, and herein is that fulfilled in her, which Christ spake, *Luke* 6. 5. *Woe be to you that now laugh; for ye shall wail and weep*: and this Consideration should afford us much wisdome,

1. If

1 If honour, or riches encrease upon us, not to set our hearts upon them, *Psal.* 62. 10. for alas, they are but for a short season, as *Moses* said of the pleasures of sin, *Heb.* 11. 25. and either we must leave them, or they will leave us, and saith *Solomon*, *Prov.* 23. 5. Wilt thou cast thine eyes upon it which is nothing? for they take their wings like an Eagle and flie away. Proud *Pharaoh* in his brags, said, *Who is the Lord, that I should serve him?* I, *Pharaoh* is it so? Is thy heart so lifted up against thy Maker? Surely, if thou wilt not know God in thy prosperity, thou shalt be made to confesse him and his power in thy adversity: If thou wilt not hear *Moses*, thou shalt hear the Red sea preaching thy destruction, and so with the glory of *Egypt*, he sinks like Lead under the returning waters, *Exod* 5. 2. 14. 27, 28. *Herod* vaunted himself upon his Throne, and thought like *Babylon*, that he was, and none else like him, but the next news we hear of him is, *Job* 14. 10. *Ubi est?* Where is he? for he is eaten up of worms, *Acts* 12. 23. *Haman* was frolicking at Queen *Esthers* Banquet at Noon but hanging on the Gallows before night' *Esth* 7. 10. Great *Frederick* the Empe-

ror, was at last brought so low, that he became an humble suter to his servants for a singing mans place in the same Cathedral Church which he had builded, and yet went without it. *Nero* one while plaid the Devil, 1. In causing *Rome* to be fired. 2ly, Playing upon the harp all the time it was burning. 3ly, Singing the destruction of *Troy* over it. 4ly, Persecuting the Saints. 5ly, Tyrannising over his own Subjects. 6ly, Slaying his own mother *Agrippina*, causing her to be ripped up that he might see the womb wherein he was conceived; but at last his own people, not able to endure any longer his unparalleld cruelty, drave him out of his Kingdome, and pursuing him, slew him like a mad dog. That famous Captain *Bellizarius*, who so successively prevailed in all his Battels, at last he had his eyes put out like *Sampson*, and he was seen begging by the high way side, in this Language, *Date unum obulum Bellizario*, give a half penny for Gods sake to poor *Bellizarius*. Thus we see what pitifull moveables earthly things are, constant in nothing but inconstancy. Thus we see how tickliſh this sea of glasse upon which the children of men stand, is: and there-

fore *David* from this Consideration drawe this Conclusion, *Psal.* 37. 10. *Yet a little while, and the wicked shall not appear, and thou shalt look after his place, and he shall not be found.* If thou lookest for mighty *Nimrod* the great hunter before the Lord, *Gen.* 10.9. If thou lookest for persecuting, painting *Jezabel*, thou shalt find nothing but her skull and feet, and palms of her hands, 2 *Kings* 9.35 and if thou lookest for King-killing *Athaliah*, she is vanished like a vapour, which appeareth but for a little time, *James* 4.14. and so I end this point in the words of *David*, *Psal.* 146. 3. *Put not your trust in Princes, nor the Son of man; for they cannot help: put not your trust in riches; for they are uncertain,* 1 *Tim* 6.17. and deceivable, *Matth* 13.22. Put not your trust in earthly things; for they are as unconstant as the wind, and vanity, saith *Solomon*, and vanity of vanities, yea, and all things are vanity, *Eccle.* 1. 2. saving onely the fearing of God, and the keeping of his Commandements: but if ye will trust in any thing, let it be,

2ly, In atchieving the true honour, and such treasures as fail not, reserved in the heaven for you, *Luke* 12.33. It was the *Ul-*

timum Vale, farewel Speech, that Cardinal *Wolsey* gave unto the world in *Henry* the eighths dayes, being to suffer death, Well saith he, if I had been as carefull to serve my God, as I have been to serve my Prince, I should never have come to this. Even so, if we will be careful to serve God, then when *Peter* and *Demas*, & such miserable comforters, as *Job* calls them, shall forsake us, then when our earthly pleasures, and treasures, and honours shall deny us, and leave us then God will fail thee never, saith *David*. *When thy father and mother shall forsake thee, then the Lord will gather thee up*, Psal. 27.10. *When the wicked shall not be suffered to dwell in the Land, the righteous shall never be removed*. Prov. 10. 30. When the Crown of pride shall be pulled from the head of the ungodly, then the Lord will honour those that honour him, 1 *Sam.* 2.30. and we shall find the comfort of all when we come to die. *Athaliah* had no fear of God before her eyes: she kicked against the pricks, and strived against the stream, *Acts* 9.5. she leaned on a broken staff, she rejected the counsel of God against herself, like the Pharisees, and the expounders of the Law, *Luk.* 7.30. and what was the issue of this? she fell

fell like Lightning from heaven, and once beginning to fall, never rested till she came to the ground, like a stone tumbled down a hill. I will end this point in the words of *Augustine*, *Mundus transit, & concupiscentia ejus: quid vis? Vtrum amare temporalia, & transire cum tempore, an Christum amare, & in æternum vivere*; the world passeth away, and the glory thereof: now chuse whether thou wilt follow, and love temporal things, which will die with thee, or Christ, and live eternally?

3ly, Seeing there is no constancy and stability to be found in earthly things, *Let him that thinketh he standeth, take heed lest he fall*, 1 *Cor.* 10. 12. Ye have heard what God did to *Pharaoh*, *Herod*, *Nebuchadnezzar*, *Korah*, *Dathan*, and *Abiram*, for their Rebellion; *Antiochus*, *Ahab*, *Jeroboam*, *Iezabel*, for their wickedness; *Troy*, *Niniveh*, *Sodom* and *Gomorrha*, *Israel* and *Iudah*, now lying in dust and ashes, one stone not being left upon another. Now saith the Apostle, *All these things came upon them for ensamples, and to admonish us to provide against our changes shall come*, as *Ioseph* did against a dearth. It is a great lessening of our grief when nothing befalls us, but what we looked for, for

fore-warned, fore-armed to bear it, *Præmonitus, præmunitus.* What made *Iob* a conqueror over all his ſorrows, that preſſed upon him like armed men, *Prov.* 6. 11. but his wiſe forecaſt of the brittle condition of all ſublunaries? ſo are his words, *chap.* 3. 25. *The thing I feared is come upon me, and the thing that I was afraid of is come unto me.* If his poverty, ſores, ſcabs, running iſſues, contempt of his wife, forſaking of his friends, ſcorn of his ſervants, deriſion of his enemies, loſſe of his children, had according to Chriſts Propheſie come upon him as a ſnare, that is ſuddenly and unlooked for, *Luke* 21. 35. they could not but have brake his heart: but muſing and meditating beforehand upon the alterations of all things, and expecting the worſt, he ſtood in the door to welcome them, and his godly patience drave them out again, finding a full ſupper after a ſharp and ſhort dinner. As God ſpeaks of *Moſes*, *Deut.* 32. 29. *Oh that men were wiſe, then they would conſider this: they would remember their latter end:* Even ſo ſpeak I in this kind, *Oh that men were wiſe*, then they would underſtand this, they would conſider that riches have their ends, pleaſures their end

Kingdome their end, honours their end, and man himself his end, and so not labour for the meat which perisheth, but for that meat which hath no end, enduring unto everlasting life, *Iohn* 8. 27.

4ly, Here we learn, that it will nothing profit a man to gain the whole world, and at last lose his own soul, *Mat.* 16. 26. *Athaliah* wore the Crown, swayed the Kingdom, trimmed up her self with Peacock feathers, and we say, Gay feathers make gay birds. Her Princes did her homage, her Servants went and came at her command, her Servants cried before her *Abrech*, in sign of honour, as was done unto *Joseph*, *Gen.* 41. 43. She had stately houses, fruitfull vineyards, pleasant gardens, and orchards, with trees of all fruits: She had Beeves and Sheep in abundance, silver and gold, and the chief treasures of Kings and Provinces: She had Men-singers, and Women-singers, and the delights of the sons of men: She was great, and whatsoever her eyes and heart desired, was not with-held from them, as *Solomon* spake of his outward felicity, *Eccles.* 2, 4, &c. yet as *Haman* said to his wife *Zeresh*, and his friends about him, shewing them the glory of his riches, the multitude of his chil-

dren, and how the King had promoted him above all: *What do all these things avail me, so long as I see* Mordecai *the Jew sitting at the King's gate, not bowing his knee unto me?* Even so, What do all these things before mentioned avail *Athaliah*, seeing her soul shall go to hell? she made but a sorrie exchange of heaven for hell, of joy for sorrow, of things eternal for transitorie, of ease for endless paines and torments, as the rich Gallant tells you, *Luke* 16.23.

Felix quem faciunt aliena pericula cautum.

Happy are ye if her harms can teach you Wisdome to beware of her sins, and all sins whose end is bitternesse, as *Abner* told *Ioab* of the sword, and death, *Rom.* 6.23.

5ly, If there be no constancy in earthly things, then let us follow Saint *Pauls* direction, 1 *Cor.* 7.30,31. *Weep as though we wept not, rejoyce, as though we rejoiced not, buy, as though we possessed not, use the things of this world, as though we used them not.* The dogs of the River *Nilus* drink running, least whilest they stay to take a full draught, they are snatched into it, & devoured by the Crocodiles are there watching for their prey.

Even

Even ſo let it be our wiſdom to take a little ſup of theſe outwards, leſt while we load our ſelves with thick clay, *Heb.* 2. 6. and ſtay to take a full draught of them, we are devoured by the helliſh Scorpion. *Agurs* portion is the beſt, *Prov.* 30. 8, 9. *Neither poverty nor riches, but food convenient for us. Pauperias durum telum, & neceſſitas cogit turpia.* Poverty and need conſtrains many a man to do naughty things, contrary to his nature, as ſteal, and proſperity makes him to forget God, *Deut.* 4. 12. and kick againſt God, like the foal that hath ſucked his fill, againſt his Dam. Thus did *Athaliah* ſerve God, and therefore no marvel her Fall was great: And this leads me to the next Particular.

4ly, What her end was. We ſay, *Mali principii, malus exitus*, an ill beginning is commonly accompanied with as bad an end, and ſad concluſion: *For can we look to gather grapes of thorns, and figs of thiſtles?* *Luke* 6. 44. *Certainly, whatſoever a man ſoweth, that ſhall be alſo reap,* Gal. 6. 7. *Athaliah* her ſelf ſpeaks this truth; for ſhe ſowing to the fleſh reaped tares and tears: ſhe ſowed ill ſeed, and found a bad harveſt, ſhe laid her foundation in blood, and bleeds

for

son it at her death: as *Samuel* spake to *Agag* King of the Amalekites, 1 *Sam.* 15.33. *As thy sword hath made women childless, so shall thy mother be childlesse among other women.* Even so may I speak of *Athaliah* in this kind. As she let the Kings seed bleed to death, so *Israel* did mete her measure for measure *Matth.* 7.1. and paid her home in her own coin. As she would shew no mercy, so she found no mercy, and as she would not spare nor have pity nor compassion, like the evil servant, *Matth* 18.33. So *nec pretio, nec precibus*, by bribing, or prayers, or teares, or wringing of her hands could she purchase the least drop of water, like the rich man for his hard heartinesse to *Lazarus*, *Luke* 16. 24. or dram of pity; *For they laid hands on her and led her by the way, by which the horses go to the house of the King, and there was she slain.* She made a pit and digged it, and is fallen into the pit that she made, *Psal.* 7.15. from whence we may learn these observations according to a threefold Proverb.

Obs. 1. Pride will have a fall.

Obs. 2. Harm watch, harm catch.

Obs. 3. *Qualis vita, finis ita.* As we live so we die; and so of these in order.

Obs. 1. Pride will have a fall; and in the

enſe ſaith *Solomon*, *Prov.* 16.18. *Pride goeth before a fall, and an high mind before deſtruction*, and the 29. 23. *The pride of a man ſhall bring him low*, and *chap.* 11.*v.*2. *When pride cometh, then cometh ſhame*, wherefore *Mary* in her *Magnificat* ſings, *Luke* 1. 51, 52. *He hath ſcattered the proud in the imaginations of their hearts, and hath put down the mighty from their Seats. Moab* ſhall be as *Sodome*, and the children of *Ammon*, as *Gomorrha*: even the breeding of Nettles, and ſalt-pits, and a perpetual deſolation: This ſhall they have for their pride, becauſe they have magnified themſelves, *Zeph.*2.9, 10. *Iſa.*25. 10, 11. Our firſt Parents were created in a moſt glorious condition, but were not contented with it, but aſpired ſtill higher, and would be as God, and ſo were caſt out of Paradiſe, and became mortal; and this they had for their pride. *Jezabel* flaunted it, painted, and attired her ſelf moſt gorgeouſly, and thought none like her, but ſhe at laſt was thrown out of the window, and eaten of dogs, as *Herod* was of worms, 2 *Kings* 9.36. and this they had for their Pride. *Nebuchadnezzar* fluttered his wings over great *Babel*, *Saying*, *Is not this great Babel that I have built by the might of my power*,

and

and for the honour of my Majesty? But while the word was in the Kings mouth, a voice came down from heaven, saying, O King, to thee be it spoken, thy Kingdom is departed from thee, and they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and thou shalt eat grasse as the oxen, Dan. 4.27, 28, 29. And this he had for his pride, and was so well tutored in his humiliation, and in the Crosse-house, which is the best Schoolhouse, for *Schola crucis, Schola lucis,* that he spake truly, *v.* 34. *The Lord abaseth all those that walk in pride.* *Zenacherib* in the pride of his heart blasphemed the living God, saying, that he should not deliver *Hierusalem* out of his hands; but he found and felt his power in sending him home with shame by weeping-Crosse, and then and there was slain by his own sons, 2 *Kings* 19. 37. and this he had for his pride. *Athaliah,* proud *Athaliah,* bloudy *Athaliah,* took so wonderfull a fall, that she could never recover it; as Saint *Paul* saith, *Heb.* 11.32. Time would be too short for me to tell you of the stately Builders of *Babel,* of *Sheba,* the son of *Bichri,* of *Adoniah,* of *Benhadad,* and of *Uzziah,* with their ends, all of them confirming and strengthening the point

point in hand, Pride will have a Fall.

Obj. But I am free from this sin, and so far enough from the punishment of it.

Answ. There are four kinds of proud men, and it is ten to one, if thou beest not within the compass and list of some of them.

1. Arrogant, attributing every good thing in themselves unto themselves, and not unto God, when saith the Apostle, *Jam.* 1.17. *Every good giving, and every perfect gift comes from above, and down from the father of lights.* This is pride against God, and robbery of God, to take his glory, and clothe our selves with his honour, which the Creator will never suffer in the creature.

2ly, Presumptuous, acknowledging that God is giver of their grace, but upon their own merit, whereas of what little worth that is, the Prophet shews, *Dan.* 9. 7. 8. *Unto us belongs open shame and confusion of face, and all our righteousnesse is as filthy clouts, and menstruous rags,* Isa. 64 6.

3ly, Boasters of eminency, which indeed they have not; every man naturally is in love of himself, *Narcissus* like, and thinks better of himself than others do, or he deserves; self-love is *morbus communis*, an Epidemical disease: whereas if he hath eminent

parts

parts and gifts, they are but lent or given unto him, thereby the more fully and freely to glorifie the donor of them: and therefore thou oughteſt not to boaſt, or to be proud of them; for ſaith *Paul*, 1 *Cor.* 4. 7. *What haſt thou, that thou haſt not received? If thou haſt received it, why rejoyceſt thou, as if thou hadſt not received it?* Theſe are like *Theudas*, *Acts* 5. 36. boaſters of themſelves to be ſome body, when they are as empty Caske, full of nothing but air.

4ly, Deſpiſers of others, like the Phariſee of the Publican, *Luke* 18. 11. and of all or moſt of theſe *Paul* propheſied, 2 *Tim.* 3. 1, 2. *In the laſt dayes ſhall come perillous times; for men ſhall be lovers of their own ſelves, covetous, boaſters, proud, high minded*, &c. and a haughty eye and heart is one of the ſix things the Lords ſoul abhorreth. Satan is a cunning Fiſher-man, and hath of all ſorts of nets to catch the ſons of men. If he cannot catch one man with pleaſure, he will catch him with covetouſnes: If he cannot catch another with covetouſneſſe, he will catch him with wine and ſtrong drink: If he cannot catch another with wine and ſtrong drink, he wil catch him with carnal pride: If he cannot catch him with carnal pride, he will

catch

catch him with spiritual pride, and then he is ready for a fall, and a dangerous fall: *For God resists the proud, Iam. 4.6. and proud in heart are an abomination to the Lord, and shall not be unpunished, Prov. 16.5.*

Use 1. Here is matter of humiliation: for what is there in man that he should be proud of?

1. If we consider him in his first Principles, then as the Prophet *David* said, he was framed, *in imis terræ partibus*, in the obscure closet of nature, and the Centre of the earth, *Psal. 139.15.*

2ly, For his Conception, the Anatomist tells us, he is conceived in the foul Chanel of nature.

3ly, For his Pedegree and goodly Parentage, which our Gallants so much brag and boast of, *Iob* tells us, *chap. 17.14. Corruption is our father, and the worm our mother, and sister.*

4ly, If we consider the feature of his body, *Calvin* tells us, he is *sex pedum vermiculus*, a very vermine, a Sink of uncleanesse.

5ly, For his fair face, a painted wall, which every storm of sickness defaceth and deformeth; and in this sense saith *Solomon, Prov. 31. 30. Favour is deceitful, and beauty is vanity.*

6ly, But

6ly, For his dainty diet, the Psalmist tells us, 102. 9. *That ashes be as his bread, and tears his drink.*

7ly, For his costly lodging; and that is said to be in *myrie clay and in an earthly house.* 2 Cor. 5. 1.

8ly, For his reputation, the Apostle tells us, that he is *the scum, and off-scouring of all things,* 1 Cor. 4. 13.

9ly, For his desert and merit, *Daniel* tells us, chap. 9. 7. *it is but shame and confusion of face.*

10ly, For his substance, *it is but dust, and grass,* 1 Pet. 1. 24.

11ly, For his glory, *Isay* tells us, ch. 46. 6. *It is but as the flower of the field.* Now lay all these together, Et *quid superbis terra et cinis,* poor creature, what matter canst thou pick, or call, or glean for thy pride? or may not these several considerations afford thee store of matter to humble thee, and to teach thee to walk humbly before thy God, as a man? and this is that the Lord requireth of us all, as the Prophet tells us, *Micah* 6. 8.

2ly, Here is matter of Humiliation for us in respect of spiritual gifts; for God alloweth no kinde of pride in man. If God hath

hath been more prodigal and liberal to thee than others, this ought not to be a means to exalt thee above them, or to despise them, but to binde thee to the more obedience and thankfullnes unto him: for saith Christ, *Luk.* 12. 48. *where much is given, much shall be required*; as the good man looked for more encrease, and better improvement from him that had five Talents, than from him that had but two, *Mat.* 25. 15.

3ly, Here is matter of humiliation for a proud man in respect of his end. As the poor man and the rich came the same way into the world, so both go the same way out; and then after a while, turn over their ashes, and the wisest of men cannot distinguish them; what are the bones of the greatest Potentates better then, than the meanest beggers lying in the grave?

Use 2. Is for information, that pride was mans undoing sin. It was the first sin that ever was in the world, and it will be the last that shall be destroyed in us. And when from such a bitter root shall branch all kindes of wickednes, we may conceive it to be a deadly sin.

2ly, When other sins begin to die, then secret pride gets strength in us. *Ex remediis*

generat morbos, even vertue is the matter of this vice: in such sort, that a man will be proud, that he is not proud; and therefore it concerns us to be very watchfull over our own hearts, that it get no footing in us, or if it hath broke in at our doors, like a thief, not to rest till we have purged our hearts of this uncleanesse and enemy.

3ly, That howsoever all sin may be said to be in the Devil, *secundum reatum*, yet only pride and envy is in him *secundum affectum*; he is guilty of all sin, as tempting men to every sin, but pride is his own proper fault, his darling, his *Rimmon*, and as *Bernard* speaks, his character: so that necessarily must it follow, that proud men bear his stamp, his image, and do (*patrizare*) resemble their father the Devil.

Use 3. Is for reproof. It was the Speech of one, I never saw a wise man proud, nor a proud man wise, and *Verus est hic sermo*. It is a true saying, for

1. A true wise man, is an humble minded man, and he walks safely in the vallies, when he that climbs up to the tops of the mountains is subject to falling.

2ly, A proud man cannot be wise, because he hath not learned to know God,

not

nor himself, which is the beginning and middle, and end of wisdome. He knows not God that can abase him: and he knows not himself how soon he may be humbled, and of what brittle metal he is made of, nor sordid, so well as the meanest.

Obj. 1. Harm watch, harm catch, with what measure men mete shall be measured to them again, saith Christ, *Matth.* 7. 2. *Lex Talionis* is Gods Law, *Exod.* 21. 24, 25 *Eye for eye, tooth for tooth, hand for hand, wound for wound*: and this is made good in *Athaliah*: her measure was blood, and she is repaid in blood, that she might speak with *Adonibezek*, *Judg* 1 7. *As I have done, the Lord hath rewarded me*; As without mercy I spared not innocents, so was I not spared by my people, although I entreated them, as *Job* speaks of his wife, *chap.* 19. 17. *Babylon* was merciless and cruell, and therefore a proportionable punishment is proclaimed against her, *Rev.* 18. 6. *Reward her, as she hath rewarded thine*, and saith *Paul*, 2 *Cor.* 5. 10. *Every man shall receive according to his works*, not only *ad æqualitatem, sed qualitatem*, for equality, but quality: And thus it was the saying of a Reverend man, that he never committed that sin in his life, but that the

Lord met with him in the same kind for it and paid him in the same Coin. *Pharaoh* causing the male children of the *Hebrews* to be drowned in a River, was at last drowned with all his Host in the Red Sea, *Exod.* 14.28. *Gideon* slaying the Seventy Elders of *Succoth* with unreasonable and unmeasurable torments, had his own seventy sons murthered by the hands of *Abimelech* his Bastard, *Judg.* 9.5 *Haman* prepared a Gallows to hang *Mordecai* thereon, but his foot is taken in the same snare he laid, and he suffers on it, *Esth.* 7. 10. *Darius* Governors that conspired *Daniels* death, are torn into pieces by the Lions they had provided to devour him, *Dan.* 6.24. *David* lying with *Uriahs* wife, had his own wives defloured by his own son *Absalom* in the sight of all *Israel*, 2 *Sam.* 16. 22. *Bajazet* the first, who resolved in the pride of his heart, that if he should conquer *Tamberlain*, to carry him in an iron Cage thorow his whole Kingdom in Triumph, being overcome was served in the same kind by *Tamberlain*. The Tyrant *Maxentius* was overthrown in the same Bridge which he craftily built as a snare for the destruction of *Constantine*, and so his mischief return-

ed

ned upon his own head, and cruelty fell upon his own pate, *Pſal.* 7. 16. *Alexander* the ſixth was poiſoned at Supper with the ſame wine which he had prepared as a deadly draughe for his familiar friend Cardinal *Adrianus*, his ſervants by Divine Providence miſtaking the bottle. The Sodomites burning with the fire of Luſt, were burned with fire from heaven, they ſinned againſt nature, and were puniſhed againſt nature, fire deſcending upon them, whoſe property is to aſcend. The dancing daughter of *Herodias*, who preferred *John Baptiſts* head before half her fathers Kingdom, going over a frozen River, the Ice brake, and falling into it, had her head cut off without any other harm to her body, as Hiſtory reports. So that we may conclude the generality of this point in the words of *David*, *Pſal.* 9. 15, 16. *The Heathen are ſunken down in the pit that they made, in the net that they hid is their foot taken. The Lord is known by exeecuting judgement, the wicked is ſnared in the work of his own hands*, Higgaion, Selah; that is, take notice of it, mark it very ſeriouſly, conſider this in thine heart; for it is worthy to be noted.

The Reaſon hereof is, to prove unto us

the attributes of God, as I will shew you in some particulars.

1. That he is omniscient; for no man can conceive the least mischief in his heart against another, but the Lord knoweth it, and seeth it: *For he that made the eye, shall he not see?* Psal. 94. 8. and in this sense saith Peter to Christ *John* 21. 27 *Lord, thou knowest all things*, and knowing of them he can the better prevent them, and dispose of the issue of them.

2. That he is omnipotent, *in catching the wise in their own craftiness, and the counsel of the wicked he makes foolish*, Job 5. 13 He is not onely omniscient, but omnipotent, in turning things upside down, as he best pleaseth.

3. That he is a most just God in repaying evil with evil; evil in intention, with evil in execution. *The wicked have drawn their sword and bent their bow to slay such as be of upright conversation*; but herein his Justice is made known, that he causeth their sword to enter into their own heart, and their bows to be broken, Psal. 37. 12, 13, 14, 15. If men were not as blind as Bats and Owls that can see little or nothing in the clear light, they might perceive Gods Justice in

ou

our latter times upon many that had a bloody hand in their Masters death: Some hanging themselves, some being beheaded, and some dying mad, and some falling to shame, and in falling into the pit that they made for one far more righteous than themselves.

4. That he is a most true and faithfull God, and keepeth his promise and Covenant for ever, *Deut.* 7. 9. his promise is, *Matth.* 7. 2. *With what measure men mete, it shall be measured to them again*, and this is made good upon *Saul*, *David*, *Abaliah*; and so I passe to the Uses.

Use 1. May serve to convince the strongest Atheist, that there is a God. *Thales Milesius* considering, *plantas humiditate virescere, siccitate marcescere*, concluded that there was an over-ruling power and providence; even so the Consideration

1. Of the disapointing mens hopes, and bringing them to nought.

2ly, Of bringing the mischief which they imagined, upon their own heads, is sufficient argument to declare unto us, and resolve us there is a God, and there is none like unto God, that can do such great things: so that we may sing with *Moses*,

and the *Israelites*, *Exod.* 15. 11. *Who is like unto thee O Lord, among the gods? Who is like unto thee, so glorious in holiness, fearfull in prayses, doing wonders?*

Use 2. Is according to that of *Moses* to the people, *Num.* 32. 23. *Be sure your sins will find you out.* Who would have thought that *Athaliah* sleeping so securely in the bed of her fornications, lined and stuffed with such bloody feathers, and boulstered with so much wickedness (so many years together) should be awakened out of it, and called to the bar of Divine Justice, and then and there sentenced to death? but when she sleeped, the Lord watched her down-lying and uprising, he compassed all her paths, he seal'd up her iniquities in a bag *Job* 14. 17. and breaks it open to her destruction. Now, *Mutato nomine, de vobis Fabula narratur*, what is recorded of her, will be verified of you in the end, and therefore search out that *Achan* sin, and turn that *Hagar* out of doors, lest it trouble you, and find you out, and turn you ont of Gods favour, and bring you to shame. *Oh that men were wise*, saith *Moses*, *Deut.* 32. 29. *that would they consider and understand this, that their sins will find them out*, and so the consider-

ing

ing and underſtanding thereof would teach them to ſtand in aw, and not dare to ſin, *Pſal.* 4. 4. I read of a Philoſopher that took up a Stage in an eminent market, and proclaimed *ſe velle vendere ſenſum*, that he would ſell underſtanding to any that ſtood in need of it: the King of that Countrey being informed thereof, ſends meſſengers with ſtore of gold in their hands to purchaſe it: the Philoſopher writes in a little Paper theſe words, *In omnibus quæ facturus es, ſemper reſpice finem, & cogita quid poſſit tibi accidere*, that is, In all things thou goeſt about, think alwayes what the end will be, and what may befall thee in the end: and ſo delivering of it to them, adviſed them to carry it to their Maſter, and to tell him that it was full worth his mony: the which the King receiving, cauſed it to be written in golden letters over his Chamber door: now after a little time, ſome diſcontented people hired a rude, lewd fellow to ſtab the King, and going about his work, with a heart full of miſchief, and reading this ſuperſcription, his countenance changed, and falls trembling, and ſhaking, as if he had an ague fit: the which being perceived, and he examined, confeſſed the whole matter,

and

and what diverted him from it. Even so, if men would but seriously consider, that with what measure they mete, shall be measured to them again, or that nothing surer than their sins would find them out, or that the end of sin and wages of sin is death, *Rom* 6. 23. How would this Meditation stop the current of their vile affections, and divert them from sinning? It was an excellent Speech of one, *Cave quid agis; te videt Deus.* Beware what thou doest; for God seeth thee, and all things are naked and open to his eyes with whom thou hast to do, saith *Paul*, *Heb.* 4. 13. and *Homer* speaking of a Frog and a Mouse, who having a sharp contestation and bitter Skirmish, the party grieved tells the other, ἔχει Θεὸς ὄκδικον ὄμμα, God had a revenging eye to right him: even so, if men would but remember whatsoever they are about or doing, God looked upon them, and had a revenging eye to requite it in the same measure and nature, it would stifle all treason against heaven and earth.

Use 3. This may teach us, that seeing with what measure we mete, shall be measured to us again, to walk circumspectly and warily, not as fools, but as wise, *Eph.* 5. 15

5.125. the Law of God and nature ſhould be our rule to ſquare our lives, and all our actions by, and that is, *Quod tibi non vis, alteri non feceris*, to do as we would be done unto, *Matth.* 7. 12. and ſaith *Paul*, *Gal.*6.16. *To as many as walk according to this rule, peace ſhall be upon them, and mercy, as upon the true Iſrael of God. Whatſoever a man ſoweth, that ſhall he alſo reap*, Gal. 6. 7. *He that ſoweth righteouſneſs, ſhall receive a good and ſure reward*, Prov. 11. 18. *But he that ſoweth iniquity ſhall reap affliction, and the rod of his anger ſhall fail*, chap. 22. 8. God hath a two-fold meaſure.

1. Either a meaſure of glory, and that is for thoſe that abound in the works of the Lord, 1 *Cor.*15.58.

2ly, A meaſure of wrath and ſorrow, and that is for thoſe that plough iniquity, and ſow wickedneſs, *Job* 4. 8. and with this meaſure did God mete *Athaliah*.

*Doct.*3. Is, *Qualis vita, finis ita*, As we live, ſo commonly we die, as we ſpeak in another kind, *Mali principii malus exitus*, an ill beginning hath an ill end: even ſo, an ungodly life is accompanied uſually with a ſad death. Look upon *Haman*, behold *Judas*, caſt an eye upon *Julian* the

grand Apostate, who died cursing and banning, crying out in defiance of Christ, *Vicisti Galilæe*, O thou Galilean, thou hast conquered and overcome me. Turn over the Chronicle of *Athaliah*, and thou shalt find, that as she stank living in the nostrils of the people, for her idolatry, pride, usurping of anothers Crown, blood-thirstinesse, so in her death she was abhorred by all, and had not power to cry out with *Peter*, *Lord save me*, or with the Publican, *God be mercifull to me a sinner*. The Husbandman can tell us, that which way the tree leaneth, that way it will fall if it be not prevented by art; and I have often observed in visiting the sick, that as the Proverb is, *quod in corde sobrii, id in lingua ebrii*, what lies close hid in the heart of a sober man, is revealed by his tongue when he is drunk: even so, as men lean and are affected living, so their hearts and tongues run of it dying; and what hopes can there be, that they who had not God in all their thoughts, *Psal.* 10. 4. when they were in health, should go to God when they are dead?

Use, As the tree standeth, so it falleth, and saith *Solomon*, *Eccl.* 11. 3. As the tree doth fall, so in the place that the tree falleth, there

there it shall lie: So that this doth much concern us to denie ungodlinesse and worldly lust, and to live soberly, and righteously, and godly in this present world, looking for that blessed hope, and appearing of that glory of that mighty God, and of our Saviour Jesus Christ, *Tit.* 2.12, 13. labouring to fall to the South of his mercy, and not to the North of his Justice. Death is not so fearfull and terrible in it self, as is the sting of it, which is sin, 1 *Cor.* 15.56. And therefore let it be our care to be every day weakning, and puling out this serpents sting, that we may with old *Simeon depart in peace*, *Luke* 2.29. *And blessed shall be the dead that die in the Lord, for their works follow them*, *Rev.* 14.13. Thus ye have heard, 1. what *Athaliah* was. 2ly, What her Treason, and 3ly, what her end was. *She rent her clothes, and cryed Treason, Treason: and was slain by the way, which the horses go to the Kings house.*

FINIS.

A Prayer for the Morning.

O Thou mighty, Almighty Creator, and Preſerver of men, We thy poor Creatures protected this night from Fire, Sword, Sickneſſe, Death, and thoſe manifold evils that might have befallen us, and overtaken us, by reaſon of the multitude of our ſins (for man ſuffers for his ſins) cannot but aſcribe all praiſe with the Samaritan Leper, due unto thy holy name, for this unſpeakable mercy of thine towards us miſerable ſinners, unworthy to taſt of the leaſt drop, much leſſe that Ocean of thy love, daily ſtreaming and flowing home to our doors, to the great comfort of our ſouls. *For what is man that thou art mindfull of him, or the Son of man that thou ſhouldeſt regard him?* there is nothing in man but deſerves open ſhame and confuſion

ſion of face continually. Wherefore we deny our ſelves, and all our own unrighteouſneſs, as filthy clouts, and menſtruous rags, and flee unto thee in thy Chriſt, that in him, by him, and through him, both now and ever, we may be acceptable in thy ſight, O Lord, our ſtrength, and our Redeemer. And as thy mercies have been great towards us this night paſt, ſo we beſeech thee to continue the ſame mercy unto us this day, and ſo to the end of our dayes. Defend us from our Ghoſtly and bodily enemies: Shield us with thy grace, that we fall not this day into any manner of evil of ſin, that we may never grieve thy good Spirit any more by ſin, and ſo prevent another day the evil of puniſhment for ſin. Direct us in thy mercie in our going out, and coming in, that whatſoever we ſhall take in hand, it may proſper, like *Joſeph*: O proſper thou our handie work upon us. Inſtruct us in the heavenly wiſdome, that above all things we may be wiſe unto the ſalvation of our poor ſouls: And teach us with the night paſt to caſt away all the works of darkneſſe, and of the Devil; and with the day, to walk honeſtly, as children of the light, and of the day. Teach us

by

by our walking and wandring up and down from one place to another, ever to remember that we are but Pilgrims and Sojourners here on earth, and so to fix our hearts and eyes homeward, and heavenward, and upon that rest remains to the people of God. Teach us by every thing we take in hand, to do all to the glory of God, by whom we live, move, and have our being. To this end guide our eyes, that they behold no more vanity. Guide our ears, that they let in no more folly. Guide our tongues, that the name of God be no more blasphemed amongst us. Guide our hearts, that they suggest and act such things as are pleasing to the Lord. Guide our hands, that they may be more quick and lively in doing Gods business, than our own. Guide our feet, that we may run in the wayes of thy commandments, even unto the death. Lord so guide us in our hearts, bodies, minds and affections, that above all things we may apply our selves to glorifie thee on earth, that at last we may be glorified by thee in the Kingdom of glory. And seeing thou hast made man for thy glory, give us of thy grace, that we may serve thee to thy glory. Give us instead of

hearts of stone, hearts of flesh, and hearts of wax, that they may be alwayes pliable to serve thee our Maker and Redeemer. Give us a true sight and light into all our sins, and a true Repentance for our sins, yea even a loathing of our selves for all the evils which we have committed in all our abominations against our kind God: that our sins may be put away when the time of refreshing shall come from the presence of the Lord, and the glory of his power. Give us a true taste of the joyes above, that we may with *Davids* hunted hart, pant after the Rivers of living water, and long to be with Christ, our Love, our Head and Captain of our salvation. Quicken us in the wayes of godlinesse, that we may serve thee with alacrious and chearfull spirits. Enflame our hearts with an holy zeal towards thy Law, thy word and thy worship, that it may be as meat and drink unto us, alwaies to do thy will. And as we have given up formerly our Members, as weapons of unrighteousnesse unto sin: so henceforward strengthen us with thy holy Spirit, that we may give up our Members as weapons of righteousnesse to serve the everliving God: not labouring so eager-

ger

ly, so earnestly, so heartilie, so greedilie, after that bread and meat which perisheth together with us; as after that bread which endures unto everlasting life; *For what will it profit a man to gain the whole world, and at last lose his own soul?* Our souls they were and are dear unto thee, and they cost the son of thy love, thy onelie begotten son, and thy bestbeloved son, thy son in whom alone thou art well pleased, the dearest price of his dearest blood: how then ought they to be dear unto us? and how can we better shew that they are dear and precious unto us, than by seeking the good of them more ferventlie, than after anie thing else whatsoever? O Lord grant, that we may not onlie know what is good, but that we may do that which is good: *For they that know their Masters will, & do it not, shall be beaten with many stripes. Except the Lord* (saith David) *builds the house, they labour in vain that build it. Except the Lord keepeth the City, the watchman waketh but in vain.* Paul *may plant*, and Apollo *may water*, but all is in vain without thy blessing: let therefore thy good blessing accompany all our spiritual & bodilie labors, that all things may work together for thy glorie, and for the best unto them that

love thee, and desire to fear thy name. Lor
be with us this day, quicken us unto ever
good work, stand by us, restrain the co
ruptions of our own natures, quench t
fierie darts of that wicked one, that th
may not prevail against us in this worl
and so be never able to witnesse against
in the world to come. And all this we b
of thee for the Lord Jesus Christs sake,
whose name we conclude our Prayers in th
absolute manner and form, which he ha
taught us.

Our Father which art in heaven, &c.

A Prayer for Noon day.

IT was *Davids* practice, Evening,
Morning, and at Noon, to pray; and t
we may be followers of him, having h
for an ensample, to walk according to
rule, that we may obtain peace and mer
as the true *Israel* of God, we thy poor
vants, Blessed Lord God, do humblie
our selves down at thy feet and footsto
begging of thee, that as thou art the
herd of *Israel*, which leadest thy people

and out like a flock of sheep; so thou wouldest be pleased to lead us into the green pastures, there to feed us with spiritual and corporal food, whereby bodie and soul may be fed fullie, comfortablie, and with comforts everlasting. O thou shepherd of *Israel*, among the manifold chances and changes of this uncertain life, defend us from *Gog* and *Magog*, that neither inward nor outward enemies hurt us not: but above all, that sin nor Satan prevail not against us Direct us in the narrow way of repentance, and amendment of life, that when our day shall end, we may enter in at the straight gate, and so enjoy the Ancient of daies. Rowa up our dull spirits, that we may run in the wales of thy Commandements, and so obtain that Crown of righteousnesse, which the Lord our righteousnesse shall give unto those that love him, and call upon his name. The night is past, and the bright day come, Grant us therefore grace to walk as children of light, hollilie, unblameablie, unspottedlie, and without fault in thy sight. Grant that with the Morning we may look fresh in grace, and with the Noon grow to a fulnesse of grace, and with the Evening lie down in

grace, that the God of grace may receive us into his tuition and favour. We have enjoied a comfortable morning, O thrice blessed be thy name for it: but we might and all that we have might have been consumed into dust and ashes, hadst not thou of thy goodnesse preserved us; so that who can think? who can say it is in vain to serve the Lord? But now who can promise himself one hour more? much lesse an Evening, if thou shalt hide thy face and withdraw the light of thy countenance from us: and therefore we crave of thee succour us, to guard us, to continue thy loving kindnesse towards us, and to guide us to our rest. Our enemies are many in this our vallie of tears, that it is of the Lords mercie, that we have not long since been consumed; our strength to withstand them very weak; like a reed to the great Leviathan; Our friends to help us, are like *Jobs*, miserable comforters; our footing on this sea of glasse, very slipperie: but when all our other trust, is but as a spiders web, this is our comfort in our afflictions, that although our father and mother, and all the world forsake us, yet the Lord will then gather us up, and will not leave us

comfortless. Wherefore in all humble acknowledgement of all thankfulness due unto thee, we offer up unto thee our selves, our souls and bodies, a quick and living sacrifice, that the God in whom we live, move, & have our being, may be glorified in and by our being. This is our day: therfore it is our duty whilst it is called to day, to seek the Lord while he may be found, and call upon him whilst he is near. This is our day wherein we are to work: and so let it be our whole wisdome to work out our salvation, least the night come and overtake us; when no man can work. This is our day; and how ill doth it become us to trewant, and loiter it away, like those that stood idle in the market place? or to riot it, and revelling it, eating and drinking, and cursing *Bonelech*? least we be in hell to morrow, yelling and howling, and roring, with *Dives*, Devils, and damned ones. Let the Sun which cometh as a Bridegroom out of his chamber, and rejoiceth to run his race, ever teach us to be active in spiritual duties, and heavenlie exercises. Let the Sun which increaseth from glorie to glorie, teach us to encrease in vertue, goodnesse, and godlinesse: adding to vertue knowledge, to

knowledge temperance, to temperance pa-
tience, to patience brotherlie kindnesse,
and so one grace to another, that we may
be compleate Christians, like unto our head
and Lord, and Master. Let the morning
instruct us to remember our Creator in the
daies of our youth. Let the Noon tu-
tour us to be strong in the faith. Let the
Evening admonish us to think of the end
of our life, and shutting in of our daies.
Let all teach us so to number our daies, that
we may applie our hearts unto wisdome.
Let a wearie daie ever mind us of the sor-
rowr, afflictions and troubles attend us in
this life. Let a pleasant day mind us of the
pleasures tocome, when these are faded
and forgotten. Let a short daie mind us of
the shortnesse of this life, which is but as
a span long, and swifter than a Weavers
Shuttle. Let a long daie mind us of Eter-
nitie of life, either in blisse or bane, and so
read us a continual Lecture, to labour for
that meat which endures unto everlasting
life, and not after that bread which pe-
risheth, with us; the which that we may
do, the Lord grant unto us, for the Lord
Jesus Christs sake, our blessed Saviour and
redeemer, Amen.

A Pray

A Prayer for the Evening.

I will lay me down and also sleep in peace, for thou Lord makest me dwell in safety, saith *David.* Now good God grant, that as we lie down in thy love, so we may rise by thy power, and glorifie thee for thy mercy.

O most gracious God, and in thy son Jesus Christ, our loving Father, we miserable sinners, dust and ashes, worms and not men, do prostrate our selves before the foot-stool of thy Throne of grace, beseeching thee, that seeing thou hast made the night for man to rest, so well as the day for him to labour; so that thou wouldest be pleased to blesse us this night, and keep us from fire, sword, sickness, death, and those manifold evils may befall us, and overtake us by reason of our manifold sins and wickednesses. Thou art about their beds, and givest thy Angels charge over them that seek unto thee for succour: thou knowest their down-lying, and uprising, and art near unto those that call upon thee in truth and syncerity of heart: wherefore graciously, good God, spread

thou

thou the wings of thy loving kendneſſe, and favour over us this night, and let not this houſe be as a tomb and Sepulchre erected over our heads: let not our beds be as our graves, our blankets as the mold of the earth, and our ſheets, as our winding ſheets: but let them all ſerve to miniſter comfort and refreſhment to our wearied bodies and ſenſes, that the day following we may be the better enabled to ſet forth thy praiſe, and thy glorie. Let not our ſleep be inſatiable, according to the deſires of the fleſh, but onely ſo, as that it may revive our dull and heavy drooping ſpirits, and make them active in thy ſervice, and in the works of our calling. Teach us by our unclothing, and uncovering of our ſelves, and caſting away our garments from us, continually to think of caſting away every weight, and caſting off that old man which is corrupt through his deceivable works. Teach us by our nakedneſſe when our garments are from us, continually to think of harmleſneſſe and innocency of life; endevouring our ſelves daily to live void of offence towards God, and towards man. Teach us by going out of our warm clothes into our cold beds, continu-

ally

ally to think on a change of life, how that we ſhall one day leave this finfull world, and paſſe into another, there to receive according to our ſeveral worke. Teach us by our ſleep, continuallie to think on death, and by our waking from ſleep again, continually to think of reſurrection of life; how that we ſhall one day wake, and riſe out of the duſt of the earth, and behold our God, not with other, but with theſe ſame eyes. O let everie thing be our inſtruction to ſhew us the right way to heaven, and everlaſting bliſſe. Father, bleſſe us bodily, yea and bleſſe us ſpiritually: give unto our bodies a happie reſt in Chriſt Jeſus, whenſoever, as we know not how ſoon, thou maieſt call them out of this ſinfull world; and ſay unto our ſoules, that he was the redemption thereof, and paid the ranſom of them with his deareſt blood, that under the ſhadow of his wings, we may flie to thy heavenly Sanctuary. Father, bleſſe us inwardlie, and bleſſe us outwardly: bleſſe us inwardly with all theſe graces which are fit and needfull for our ſeveral places, conditions and callings; and bleſſe us outwardlie with all thoſe things we want, and ſtand in need of, as health, ſtrength,

ſtrength, eaſe, wealth; bleſſe us likewiſe in everie thing belongs unto us, that they yielding forth their ſtrength, and encreaſe unto us, we may yield forth unto thee our God the ſtrength of our obedience, praiſe and thanksgiving. O father, thou art great, and therefore to be feared: thou art good, and therefore to be praiſed: according therefore to thy greatneſſe, and according to thy goodneſſe, be thy praiſe: and we entreat thee to continue this thy loving kindneſſe to us unto our lives end, and to life eternal. And that we may obtain this mercy, we beſeech thee to give us grace to walk worthie of thy mercies, that we may find and feel the fruits of thy favour budding in our ſouls. O give us grace that we may look unto our feet, that we walk no more in the waies of diſobedience, whereby we ſhould offend and grieve the good Spirit of ſo Good a God, and ſo loving a father; for our own Conſciences tell us, *That what couldeſt thou have done more for thy vineyard?* and the plants of thy vineyard? and ſuch vile, ſinfull wretches, that thou haſt not done unto us? and yet what could any ſtubborn and ſtiffe-necked generation have done more to provoke thee to

anger,

anger, wrath, and sore displeasure, than we have done? But Lord, call not thou our sins to thy remembrance: lay not thou our sins to our charge; for if thou shouldest be but strict to mark wherein we have done amisse, who should be able to stand in thy sight? Wherefore for thy mercie sake spare us, for the multitude of thy tender mercies sake have compassion on us, for the Lord Jesus Christs sake, forgive us all that is past, how many, how great, how grievous, how crying soever our sins have been, and strengthen us with strength from above, that we may spend the residue of our lives in thy service, whollie resigning upour selves unto thee, fearing of thee, & keeping of thy Commandement, labouring, & indevouring, to live as much hereafter to thy honour, as ever we have heretofore done to thy dishonor. And for as much as thou hast commanded us to be mindfull of the afflictions of *Joseph*, we beg of thee to be good to all thy poor afflicted ones: work in them a true Insight into all their sins, and a true Repentance for their sins, and a strong faith to believe that their sins are pardonable in the blood of that immaculate Lamb: Lord, if it be thy will, let them live to

praise

praise thee, and for the comfort of those that belong unto them: but if thou in thy secret counsel hast decreed them for death, grant that although their bodies return to the earth, yet their spirits may return to their Maker. And preserve thou our lives, and healths unto us, not that they may be a means to follow our former wantonnesse with the greater greedinesse, but that we may be the better abilitated to set forth the glorie of our most Glorious God. Blesse those of our neareſt relation: blesse them and us, and all of us, with inward and outward, with spiritual and corporal health and wealth, that we may glorifie thee our God with both all the daies of our lives. Blesse thy poor *Zion*: deliver thy *Israel* out of all his troubles. Make not us who were once thy *Beulahs*, thy *Hephzibahs*, thy joy, thy delight, now to become *Loammies*, *Lorubamahs*, a despised and forsaken people. Make not us who were once *Naomies*, a pleasant seed, now to become *Marahs*, a seed drunken with bitter waters of a full cup wrung out unto us. Make not us, who were once as *Abigails*, the fathers joy, now to become *Benonies*, the sons of our mothers sorrows. O let not this

be

be published in *Gath*, nor proclaimed in *Askalon*, lest the uncircumcised take up this Proverb against us, *Go ye unto Shiloh*, go ye unto *England*, and see how their Sun is set, their pride abased, and their pomp vanished, because they would not hear and obey, nor regard the voice of the Lord Jehovah. O for thy Christs sake be pacified with thy servants that call upon thy name, as *Herod* was with the men of *Tyre* and *Zidon* for *Blastus* his sake and mediation: and as thou art wonderfull in thy name, so be thou wonderfull in thy works, and command at length deliverances for thy *Jacob*. Bless our Supreme head: *Let every mountain and hill that is exalted against it be made low*: let the crooked be made straight, let the rough be made plain: oh let the zeal of the Lord God of Hosts in his good time perform all this. Call home all those that have erred like lost sheep, and are deceived: open their eyes to see the truth, direct their hearts to walk in that truth, that walking in the old way, which is the good way, they may at last come to him, who is the way, the truth, and the life. Sanctifie this nights rest unto us. Grant that our sleep it may be sweet, for the refreshing of our

wearied

wearied senses, that the day following we may be the better strengthened to set forth the honour of our God. Give thy angels charge over us this night; for they alone are well kept whom thou keepest; wherefore into thy hands both now and ever with blessed *Stephen* do we commend all our spirits. These, O father, and all other things thou in thy infinite and all-seeing goodness shalt better see to be requisite either for our selves, or for any other, we humbly beseech thee to grant them unto us not for our own sakes; for we acknowledge our selves unworthy to gather up the crumbs that fall from thy table: wherefore we beg them for thy Christs sake, in whose name we conclude our prayer in that perfect form which he hath taught us, saying *Our father, &c.*

FINIS.